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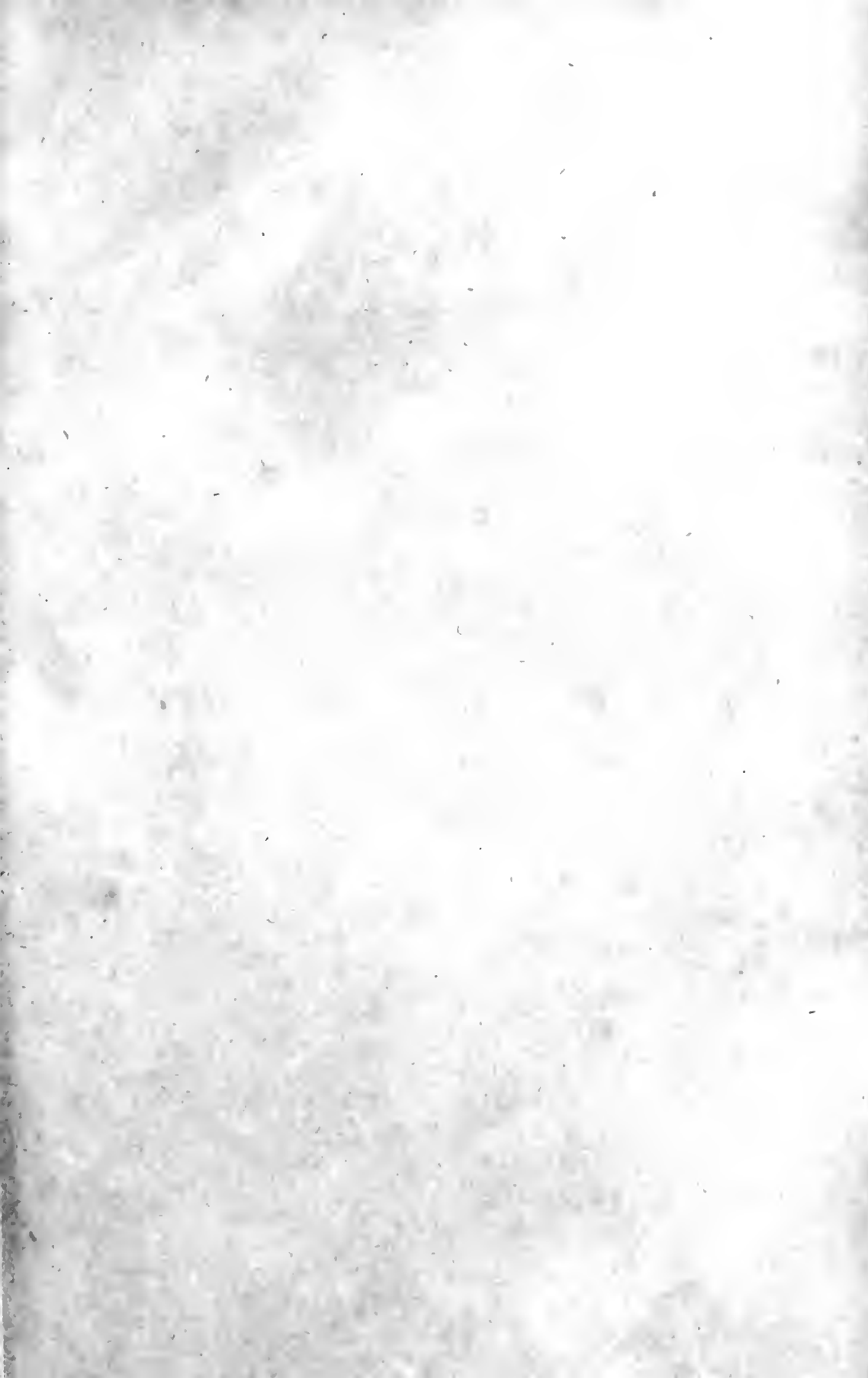
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A N N A L S

OF

SOUTHERN METHODISM

FOR

1 8 5 6 .

EDITED BY THE

REV. CHARLES F. DEEMS, D.D.,

OF THE NORTH-CAROLINA CONFERENCE.



NASHVILLE, TENN., STEVENSON & OWEN.

Norfolk, Va., W. P. GRIFFITH.—Wilmington, N. C., S. W. WHITAKER.—

Charleston, S. C., E. H. MYERS.—New-Orleans, La., H. D.

MCGINNIS.—New-York, JOHN A. GRAY.

*And by the Booksellers generally.*

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JOHN A. GRAY, PRINTER AND STEREOTYPER,  
16 & 18 JACOB STREET, NEW-YORK,  
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# P R E F A C E .

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THIS volume is the second of its series. The intent is to furnish an annual volume which shall present, in a collected form, all that is desirable for full information in regard to the workings and growth of the Southern Methodist Church.

The volume for 1855 contained the statistics of the numbers of church-members on each station and circuit. These occupy much space, and are contained in the "General Minutes," which constitute one of the permanent documents of the Church. For these reasons, they are omitted this year; otherwise, the general cast of the work is the same as that of its predecessor.

One who has never undertaken it can scarcely estimate the amount of labor necessarily expended on the preparation of such a book as this. After all, it does not reach the compiler's ideal. Where so many periodicals must be consulted, and the loss of a single newspaper may occasion great perplexity, the Editor has found his patience sorely tested in his efforts to digest and arrange his materials.

The fact that some of our weekly Church journals represent several Conferences; that the Conferences are not bounded by State lines; that it is therefore frequently difficult to assign particular churches, institutions, and individuals, to the Conferences to which they belong; render it almost impracticable to make a *digest* of some of the materials when collected. The writers of articles for our newspapers, are not always careful to mark their Conferences; sometimes there is no clue—no State, Conference, District, Station, Town, or Post-office, being mentioned. The Editor begs leave to call attention to this. A little carefulness would save vast trouble to the collectors of historical materials. The reports of revivals are specially defective in this particular.

Notwithstanding these difficulties, the Editor is happy to learn that the volume for 1855 gave so much and such general satisfaction; that it is considered so complete and impartial; and that it has done much towards

giving the communicants of the Church it represents, and the intelligent of other Churches, a fair idea of our plans and operations: and he hopes that this year he has prepared a volume which will be so generously received by the Church and the public as to justify the continuance of the series, which the very highest authorities pronounce of incalculable historic value to the Church.

It will be perceived, by comparing the volumes, that in the first a greater prominence is given to some points of interest, and in the second to others. It is believed that by this means the series will be more satisfactory to the mass of readers, and greater variety will be maintained.

In regard to the recurrence of the name of the Editor, he must refer to the remarks on that subject in the preface to the volume for 1855; and will only add that only such selections have been made from current notices as in the judgment of judicious friends were due to the truth of history, and the impartiality necessary to such a work as this.

The Editor will thankfully receive any original communications illustrating the history of our Church, or the biography of any of its ministers and members, and will be grateful for suggestions assisting him to render the work, from year to year, more useful as a book of reference and more interesting for general reading.

WILMINGTON, N. C.



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"AN admirable Annual."—*New-Orleans Advocate*.

"A vast amount of valuable information."—*Texas Advocate*.

"As a manual for reference, and as a foundation for history, it will prove invaluable."—*S. M. Quarterly*.

"Nowhere else can be found all the digested information this volume contains."

"It must have cost great labor."—*Southern Methodist Quarterly*.

"The plan and execution of it we highly commend."—*Ibid*.

"It is purely historical, not partaking of any thing like offensive controversy with other denominations."

"A very complete and useful repository of information."—*Quarterly Review*.

"There can be no sort of doubt about the success of this book."—*Home Circle*.

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# ANNALS OF SOUTHERN METHODISM

FOR

1 8 5 6 .

## CHAPTER I.

### THE EPISCOPACY.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

NAMES.	RESIDENCE.
Joshua Soule, D.D.,	Nashville, Tenn.
James Osgood Andrew, D.D.,	Summerfield, Ala.
Robert Paine, D.D.,	Aberdeen, Miss.
George Foster Pierce, D.D.,	Culverton, Ga.
John Early, D.D.,	Lynchburg, Va.
Hubbard Hinde Kavanaugh, D.D.,	Louisville, Ky.

### PLAN OF EPISCOPAL VISITATION FOR 1856.

FIRST DISTRICT, BISHOP ANDREW.

Tennessee Conference,	at	Huntsville, Ala.,	Oct. 15, 1856.
Holston	"	Knoxville, Tenn.,	" 29, "
South-Carolina	"	Yorkville, S. C.,	Nov. 19, "
Georgia	"	Americus, Ga.,	Dec. 3, "
Florida	"	Alligator, Fla.,	" 17, "

## SECOND DISTRICT, BISHOP EARLY.

Western Virginia Conf,	at	Guyandotte, Va.,	Sept. 4, 1856.
Kentucky	"	Winchester, Ky.,	" 17, "
Louisville	"	Elizabethtown, Ky.,	Oct. 1, "
Memphis	"	Jackson, Tenn.,	" 15, "
North-Carolina	"	Greensboro', N. C.,	Nov. 12, "
Virginia	"	Richmond, Va.,	" 26, "

## THIRD DISTRICT, BISHOP PIERCE.

Missouri Conference,	at	Louisiana,	Sept. 24, 1856.
St. Louis	"	Charleston, Mo.,	Oct. 8, "
Arkansas	"	Batesville, Ark.,	" 29, "
Ouchita	"	Princeton, Ark.,	Nov. 12, "
Mississippi	"	Kosioska, Miss.,	" 26, "
Alabama	"	Tuskegee, Ala.,	Dec. 10, "

## FOURTH DISTRICT, BISHOP PAINE.

Kansas Conference,	at	Kickapoo,	Oct. 3, 1856.
Indian Mission	"	Chickasaw School,	" 23, "
East-Texas	"	Paris, Texas,	Nov. 5, "
Texas	"	Gonzales, Texas,	Dec. 3, "

## FIFTH DISTRICT, BISHOP KAVANAUGH.

Pacific Conference,	at	Gilroy,	Nov. 12, 1856.
Louisiana	"	Waterproof, La.,	Feb. 11, 1857.

## CHAPTER II.

## THE ANNUAL CONFERENCES.

## I. FLORIDA.

BISHOP ANDREW.—JANUARY 2-8.

[*From the Southern C. Advocate.*]

MR. EDITOR: The Florida Conference has just closed—upon the whole one of the most harmonious and pleasant sessions we have ever held. Bishop Andrew, as you know, did not arrive until Sunday evening. The causes of his delay you know very well, as you were his companion in all those troubles, and I have no doubt will make them known to the public. Oh! that we had railroads in all this country.

The Conference organized on the 2d inst., by electing S. P. Richardson President, and Tho. N. Gardener Secretary. The President presided with dignity and ability, clearly proving himself to be the very man for the position, with the peculiarly embarrassing circumstances by which he was surrounded. I need not speak of the manner in which Bishop Andrew presided and carried forward the business to the close of the session. The preachers, most of them, succeeded in getting to Conference, though they came through great perils; crossing rivers almost impassable, and swimming creeks. Many of them travelled while the rain fell in torrents. We trust that a good Providence preserved the lives of our brethren who were not in attendance.

It will be seen from the list of appointments that our ranks are fast filling up. We had accessions to our effective list by admissions, readmissions, transfers, and from the superannuated list, of 24.

Admitted on trial: Joseph A. W. Johnson, Valerius C. Cannon, Isaac A. Towers, Grandison Royster, Thomas R. Barnett, Sam. S. Cobb, Willis P. Ocain, Thomas A. Carruth, John F. Andrews, Theophilus J. Johnson, Charles P. Murdock, Robert F. Lenoir, James W. Points, and James M. Mills.

Readmitted: William J. Duval, Thomas C. Coleman, Milton C. Smith, and Aaron W. Harris.

From the Superannuated list: G. W. Fagg and Owen B. Stanley.

By transfers: William L. Murphy, John W. McCrary, and W. Davies.

Continued on trial: David L. Kennedy, Martin V. Welis, James T. Stockton, James O. Branch, Franklin A. Branch, John L. Williams, Francis M. Wilson, and Amos Davis.

Discontinued at his own request: Peter B. Bedford.

Now Mr. Editor, I venture the assertion that the first classes of our Conference will compare favorably with like classes of any conference in our connection. They are mostly young men of great promise.

Admitted into full connection and ordained deacons: James W. Jackson, Archibald Johnson, Robert J. McCook, and William Peeler. Samuel A. McCook and William K. Turner were ordained elders.

Two of our brethren died last year—Franklin Stewart and William Choice. Suitable and merited tributes were paid to their memory.

A fine religious feeling pervaded the congregations at the church. A number of mourners were at the altar for prayer, and all the preachers who occupied the pulpit acquitted themselves well, and preached with the unction and power of the Spirit.

The Conference Tract Society held its anniversary meeting at the church on Saturday afternoon. G. W. Fagg, our agent for that work, delivered an effective address, and \$130.20 were raised for the tract cause. We intend, as a Conference, to push forward this great work.

The Missionary Society held its anniversary meeting at the church on Monday night. Do you think, Mr. Editor, we shall ever forget the rasping the venerable Bishop and yourself gave us? No, never. We shall remember it to do better this year. The Bishop especially made us feel quite ashamed of our collections. He impressed, he enforced, ay, sir, he *burnt* in our minds the fact that we ought to have done, and must do, better in this respect. The good Bishop, yourself, and the whole Church may rest assured that we will do better this year. We

will take up these collections the first of the year, before the rainy seasons come on to cut them off, as they did the year which is past. As an evidence that the congregation as well as preachers felt the force of the speeches made on the occasion, about \$570 were raised, much the largest collection ever raised at an anniversary in this Conference.

The Treasurer of Board of Finance settled with claimants at 31 per cent. This is a small amount; but when it is remembered that we have a long list of superannuated preachers, widows, and orphans upon our young Conference, it will not be matter for astonishment, though we hope to do better in this respect.

We much feared there would be a falling off in numbers in Society when we came to make a clear report, which we trust was done; but judge of our agreeable disappointment when, on footing up, we discovered an increase of 931 whites, 472 colored, and 17 local preachers. The report from Jacksonville was not complete, which will probably swell the increase to over 1000 whites and 500 colored.

THOS. N. GARDENER, *Secretary*.

### *Appointments.*

#### *Tallahassee District.*—J. R. PLUMMER, P. E.

Tallahassee, Josephus Anderson.	South-Gadsden, I. A. Towers.
Quincy, Thomas Gardner.	Gadsden, J. J. Seeley.
Chaires colored mission, O. B. Stanley.	Gadsden col. mis., (to be supplied.)
Leon, W. J. Duval.	Simon P. Richardson, Agent American Bible Society.
Wakulla, James Peeler.	George W. Fagg, Tract Agent

#### *Bainbridge District.*—W. M. KENNEDY, P. E.

Albany, Dennis B. Lyne.	Milford mission, Thos. C. Coleman.
Bainbridge, F. A. Branch.	Blakely, David L. Kennedy.
Newton, R. F. Lanier.	Decatur, Seaborn C. Childs.
Calhoun mission, James A. McCollum.	Baker colored mis., (to be supplied.)

#### *Thomasville District.*—P. P. SMITH, P. E.

Thomasville, F. R. C. Ellis.	Isabella mission, (to be supplied.)
Duncanville, Milton C. Smith.	Alapaha mission, T. P. Murdock.
Grooversville, Capel Raiford.	Flint River mission, T. J. Johnson.
Troupville, R. J. McCook.	Ocklocknee mission, J. W. Jackson.
Grand Bay, Amos Davis.	R. H. Lucky, Princ. Fletcher Inst.

#### *Madison District.*—JOHN W. MILLS, P. E.

Madison, Samuel Woodbury, Valerius C. Cannon.	Hamilton, W. K. Turner.
Monticello, J. W. Rhodes.	Sewanee mission, T. R. Barnett.
South-Madison mission, G. Royster.	Columbia, J. M. Hendry, Willis Ocaín.
Madison colored mis., (to be sup.)	R. H. Howren, Agent for East-Florida Seminary at Micanopy.
Aucilla colored mis., W. W. Griffin.	
Santa Fé mission, Aaron W. Harris.	



*St. Mary's District.*—T. N. GARDNER, P. E.

St. Mary's, J. O. Branch.	Holmesville, J. M. N. Low, F. W.
Centre Village, T. H. Carruth.	Wilson.
Satilla col. mis., (to be supplied.)	Waresboro', William Peeler.
Brunswick, S. McCook.	Irvin, J. F. Andrews.
Altamaha col. mis., Willis Hall.	Clinch, J. L. Williams.

*Jacksonville District.*—JOHN C. LEY, P. E.

Jacksonville, R. M. Tydings.	Orange mission, S. S. Cobb.
Black Creek, William Edwards.	Newnansville, J. J. Richards.
Palatka, W. W. Davies.	Micanopy colored mission, (to be supplied.)
Fernandina mis., Martin V. Wells.	St. John's, A. J. Johnson.
Nassau, (to be supplied.)	

*Tampa District.*—GEO. W. PRATT, P. E.

Key West, J. P. Richardson.	Marion, John McCrary.
Tampa, W. L. Murphy.	Cedar Keys, W. G. Points.
Manatee, (to be supplied.)	Ocala, W. T. Harrison.
Hillsboro' mis., Jos. A. W. Johnston.	Sumpter mission, J. M. Mills.
Hernando mission, Jas. T. Stockton.	

Next Conference to be held at Alligator.

## II. PACIFIC CONFERENCE.

REV. WM. R. GOBER.\*—FEBRUARY 21-26.

[*From the Southern C. Advocate, April 3.*]

A letter from Rev. O. P. Fitzgerald brings us intelligence that the Pacific Annual Conference of the M. E. Church, South, convened at San Francisco on the 21st day of February, 1856. The session was opened with divine service by Brother O. Fisher. Bishop Kavanaugh having failed to arrive, the Conference proceeded to elect a President, from among the presiding elders. Brother W. R. Gober was elected. Brother M. Evans was elected Secretary, and O. P. Fitzgerald requested to act as Assistant Secretary. The usual committees were appointed. S. D. Bunch, Henry C. Settle, James B. Williams, J. L. S. Woods, J. G. Johnson, E. G. Cannon, and David Beauchamp were admitted on trial. John T. Cox's character was examined and he continued on trial. A Conference Love Feast was held at three o'clock in the afternoon. Brother F. says that "it was a pentecostal occasion. The Spirit descended upon the disciples. The brethren spoke with feeling. Brother Bailey, the 'sweet singer' of our California Israel, enlivened the exercises with portions of the good old Methodist songs—and when, at

\* In the absence of Bishop Kavanaugh.

the close of the meeting, old Father Cox rose, his head silvered with the frosts of sixty winters, but with a spirit as fresh as in youth, with his colossal form animated by a heart as soft and gentle as a woman's, and spoke of what God had done for him and by him in his old age—when, with streaming eyes, he expressed his regret that like some of the rest, he had not begun to live for God when a boy—all hearts melted, and there was general weeping and general rejoicing."

The second day's session was preceded by a prayer-meeting. R. A. Latimer, M. Maupin, J. Bonsall, J. C. Stewart, and T. W. Moore were continued on trial. J. W. Stahl, T. C. Barton, and O. P. Fitzgerald were received into full connection.

The third day was occupied in the examination of character, and in the presentation of Sabbath-school and general church statistics.

The fourth day was the Sabbath. The members of the Conference occupied most of the pulpits in the city.

On Monday, the several committees made their reports. The examination of character was resumed, and Brothers Russell, Graham, B. R. Johnson, Ellis, Bigham, Sanders, Davies, Blythe, and J. C. Simmons were examined and passed. W. A. Simmons was continued in his present relation. L. C. Adams was located at his own request. J. G. Shelton, a probationer of the first year, was continued on trial. A resolution was passed declaring that the Conference will endeavor to increase the circulation of the *Visitor*. Gilroy was chosen as the place for holding the next Conference. The Committee on Books and Periodicals made a Report through Brother Blythe, their chairman, expressing the hope that our Book Agents may soon find it convenient to supply us with books, and providing contingently, for the establishment of an organ. This Report, with the accompanying Resolutions, elicited much debate, pending which the Conference adjourned.

On Tuesday, measures were taken to adjust the affairs of the Bascom Institute, at San José, the Conference undertaking to remunerate Brother Crouch for his sacrifices for that Institution. The committees of examination were appointed. Resolutions were passed authorizing Brother B. T. Crouch, Jr., to travel in the Atlantic Conferences during the present year, to procure funds for the erection of a M. E. Church in San Francisco, and commending Brother Crouch to the confidence and liberality of the brethren and friends at home. J. T. Blythe was appointed Book Agent—a not very laborious appointment heretofore. Brother Crouch was requested to visit the General Book Agents, and represent the Conference, with a view of making some arrangements by which to be able to supply the work with books. "I earnestly hope," says the writer, "that in this he may succeed, for nothing has more crippled our operations than the inability to supply our people with the books they need, and ask us for." The question of establishing a paper was before the Conference, and debated at length. The report of the committee was finally indefinitely postponed. Brother O. Fisher offered the following resolution, which was adopted by a nearly unanimous vote:

"Resolved, That in the event Brother O. P. Fitzgerald shall attempt to establish a religious newspaper at his own pecuniary risk, we will give him our hearty coöperation, and will act as agents in procuring subscribers, free of charge."

Brother Fisher was requested to preach a Sacramental Sermon at

night previous to communion. The discourse was instructive and impressive, and the occasion altogether to be remembered long and pleasantly. The entire session was characterized by perfect harmony of feeling and action. Brother Gober makes an excellent presiding officer, and by his firmness, tact, and uniform courtesy commanded the esteem and respect of all. Resolutions were passed expressive of the regret of the Conference that Bishop Kavanaugh could not be present, and the hope that he will remain with us until the next Session.

### *Appointments.*

#### *San Francisco District.*—A. M. BAILEY, P. E.

Oakland circuit, J. F. Blythe.	Los Angeles, J. W. Ellis.
Contra Costa circuit, J. F. Cox.	Bodega and Russian River circuit,
San José and Santa Clara, B. R. Johnson.	J. L. Sanders, M. Maupin.
Santa Clara circuit, J. W. Stahl.	Petaluma and Marin, J. C. Pendergrass.
Gilroy and Santa Cruz circuit, J. G. Johnson, H. C. Settle.	Sonoma and Sinsun, S. W. Davies, S. D. Bunch.

#### *Sacramento District.*—B. H. RUSSELL, P. E.

Sacramento station, A. Graham.	Placerville circuit, P. O. Clayton,
Sacramento circuit, T. W. Moore.	(one to be supplied.)
Marysville station, (to be supplied.)	Amador circuit, J. M. Fulton, R. C. Martin.
Nevada station, W. R. Gober.	Yolo circuit, R. A. Latimer, J. G. Shelton.
Grass Valley station, M. Evans.	Yuba circuit, (to be supplied.)
Iowa City circuit, J. C. Stewart.	
Georgetown circuit, (to be sup.)	

#### *Stockton District.*—R. W. BIGHAM, P. E.

Stockton station, O. Fisher.	Merced circuit, J. Bonsall, D. Beauchamp.
Stockton circuit, T. C. Barton, J. B. Williams.	Mariposa circuit, J. C. Simmons.
Murphy circuit, E. G. Cannon.	Visalia circuit, F. G. Gray, J. L. S. Woods.
Sonora and Columbia station, O. P. Fitzgerald.	Volcano circuit, (to be supplied.)
J. F. Blythe, Book Agent.	

The whole number of members, including probationers, is 937. Whole number of preachers, 35; churches, 24; parsonages, 7; local preachers, 16.

[From same paper, April 10.]

The name of B. T. Crouch was omitted by our correspondent, in the appointments of this Conference, given last week. We learn from the *California Christian Advocate* (M. E. Church) that he is stationed in San Francisco. From the same paper we gather a few more items.

There are under the supervision of our church 20 S. schools, 88 teachers, 575 scholars, 3136 vols., and \$508.50 has been collected for S. school purposes. There are 729 members, 190 probationers—total, 919, and an increase of 80 during the year, or nearly *one tenth*, a larger *proportionate* increase, we presume, than most of the Conferences can show. There are 16 local preachers, 17 churches, and 7 parsonages. Collected for missions, \$219.55; and \$251 for Bible Society. The claims upon Conference fund was \$7862, of which \$6831 was paid, leaving the deficiency \$1031. There are *fifteen* preachers on trial, six of whom were received at the late Conference. Thus is God raising up men in that country to preach the Gospel. Thirty-five preachers received appointments, and three places are “to be supplied.”

All these facts are encouraging; and we hope that they will induce our friends to continue, as far as may be necessary, their aid to this Conference until it shall be fully supplied with men and means for aggression upon the strongholds of sin. Such success multiplies itself in geometrical ratio, and it can not be long before this Conference is self-sustaining, and one of our most promising fields of labor.

In this connection we call attention to the “Appeal” from Brother Fitzgerald in behalf of the *Pacific Methodist*—a title, by the way, that may be taken as an augury for peace with other churches. No weekly paper perhaps is intrinsically worth \$5 per annum in this country; yet we solicit subscribers for this, not so much for the *value received*, as for the aid thus given to a much needed instrument of success in that country. Brother F. is himself a practical printer, and the more likely to succeed if proper aid be extended to him; and how many are there, among the hearty friends of Methodism, who for a few years could give annually \$5 for a paper as they would make a missionary contribution—and this would be one—for the good the gift would secure. We offer our services to all liberal friends, who may wish to give their aid to this enterprise. We will receive their money and forward their names. We perhaps should not omit to remind them, as a reason for the high price set upon the paper, that every thing for an outfit is to be procured at a high cost; and that what we would call very high prices here, would be considered moderate in that land of gold.

### III. WESTERN VIRGINIA.

BISHOP EARLY.—SEPT. 4-9.

[From the *Richmond Christian Advocate*.]

The annual session of this body was held in Guyandotte, Virginia. It commenced on Thursday the 4th instant; and closed on Tuesday evening the ninth. Bishop Early presided. The Bishop is “diligent in business, fervent in spirit, serving the Lord”—both in a vigilant and faithful supervision of the interests of the Church, and in laborious efforts for the spiritual improvement and welfare of ministers and people. His practice of Conference prayer-meetings—opening each session with a preliminary half-hour devoted to exhortation, singing, and prayer—

was here as elsewhere, attended with very happy results. Besides its influence upon the religious feelings of the ministry, and in diffusing a pervasive spirituality through their business proceedings, it had a good effect upon the laity who were present in large numbers; and enjoyed them as seasons of grace and refreshing to their souls. Several persons came forward for prayers and instruction in the way of salvation; and the savor of these meetings spread themselves through the congregations attending on the more public services of the church. Many were quickened, and some, we believe, graciously converted during the Conference. Altogether the religious services of the session were of an impressive and hallowed character.

The Western Va. Conference is a growing body. It is growing in the number and strength of its ministers, growing in the number, zeal, and devotion of its laity, growing in the number of its appointments, in its hold upon the people. Its territory is expanding; and there is a regularly increasing demand for a larger supply of ministers. Young men, strong in spiritual power, ardent in zeal to spread Scripture holiness, endowed with gifts, and diligent in their cultivation and employment, will find an inviting and promising field of usefulness in this Conference. It will be seen from the appointments for the current year that several places are left "to be supplied" among the circuits, and one district is without a Presiding Elder at its head.

The Rev. Drs. Hamilton and Sehon of Nashville, representatives of the Tract and Missionary Societies, were in attendance; and contributed materially, by their sermons and addresses, to the interest of the occasion. Spirited anniversaries of each of these Societies were held; and liberal collections were raised in aid of their important objects.

The Conference for 1857 will be held in Charleston, Kanawha county. Below the appointments for the current year are given in a letter from the Secretary of the Conference:

*Clarksburg District.*—W. BICKERS, P. E.

Clarksburg and Monongahala, S.	Lewis, J. A. West.
K. Vaught and B. F. Sedwick.	Glenville, S. A. Rathbun.
West-Milford and Weston, P. H.	Braxton, G. S. McCutchen.
Hoffman.	Nicholas, E. Kendall.
Buchanan, S. H. Mullan.	Mouth of Sandy, S. Black.

*Parkersburg District.*—E. C. THORNTON, P. E.

Parkersburg station, S. Kelly.	Point Pleasant, J. F. Medly, H. S.
Little Kanawha, L. G. Woods.	Williams.
Williamsport, W. Kennedy.	Mason mission, (to be supplied.)
Ravenswood, W. Shearer.	Charleston circuit, J. N. Lilley,
Ripley, A. W. Thompson.	W. Briscoe, sup.
Spring Creek, J. A. Goff.	

*Greenbrier District.*—G. B. POAGE, P. E.

Charleston and Malden, W. B. Logan, R. E. Graves.	
McFarland.	Kanawha, S. Hargiss.
Summerville, W. Downtain.	Falls of Guyandotte, W. S. May.
Fayette, G. L. Warner, sup.	Newcastle and Newport, J. Brill
Greenbrier, J. Hank.	hart.
Raleigh circuit, C. F. Crooks.	Monroe, (to be supplied.)
Wyoming, (to be supplied.)	Covington, (to be supplied.)

*Guyandotte District.*—C. M. SULLIVAN, P. E.

Guyandotte and Marshall Academy,	Greenupsburg station, S. Field.
S. T. Mallory.	Greenupsburg circuit, R. Lan-
Barboursville, W. H. Fonerden.	caster.
Wayne, B. Spurlock.	North-Liberty, J. Farmer.
Louisa, J. W. Amiss.	Grayson, R. A. Claughton.
Big Sandy, J. T. Johnson.	Paintsville and Peach Orchard, J.
Catlettsburg and Ashland, W.	H. Wright and R. N. Crooks.
McComas.	Tug Fork, H. Moore.

## IV. KENTUCKY CONFERENCE.

BISHOP EARLY.—SEPT. 17-23.

[*From the Nashville Christian Advocate.*]

Opened on the 17th September, in Winchester, Ky. Bishop Early presiding. Rev. D. Stevenson, Secretary. Most of the preachers were present; two had fallen asleep—Father Burke and Brother Dungan; they both died in full hope of heaven. Brother Stamper preached an excellent funeral sermon in memory of these departed brethren; the Conference and spectators listened with deep attention, and witnessed their feelings by tears of sorrow mingled with joy.

The year has been one of prosperity in Kentucky. We learn with pleasure that the support of the preachers was more liberal than any preceding year. The missionary and other collections are equal to the past, and in some instances exceeding the contributions of last year. The Anniversaries of the Tract, Missionary, and Sunday-School Societies, were very interesting. Drs. Hamilton, Schon, and Huston were all present, and each performed his labors with much ability, and all uniting in the common cause of our cherished institutions. Dr. Linn also took part in the public exercises of the Sunday-School Anniversary, and made an excellent address. The collections were all good. The preachers generally displayed a liberality in giving peculiar to Methodist preachers everywhere; some gave all they had, and borrowed funds to defray their expenses home. The preaching of the word was attended by large congregations, and some were added to the Church. Altogether it was a delightful Conference, and the brethren went to

their fields of labor for another year with new zeal. We hope for a prosperous season in Kentucky the present fall and winter. May thousands be brought to Christ! Connected with the body are many young men, and men in the vigor of life, who can do much; and they will now step forward and do the work of their fathers with a zeal and an ability which marked the pioneers of Methodism in Kentucky.

### *Appointments.*

#### *Lexington District.*—JOHN G. BRUCE, P. E.

Lexington, John H. Linn.	Winchester and Mount Zion, Henry C. Northcott.
Frankfort, John C. Harrison.	
Versailles and Georgetown, Hartwell J. Perry.	Paris and North-Middletown, John R. Eads.
Nicholasville, Wm. J. Snively.	Mt. Sterling, Joseph Rand.
Jessamine and Woodford, (to be supplied.)	Oxford, Wm. W. Chamberlain.
Vienna, (to be supplied.)	Leesburg, Wm. G. Johns; Samuel Veach, supernumerary.

#### *Harrodsburg District.*—JESSE BIRD, P. E.

Harrodsburg, Edmund P. Buckner.	Madison, Milton Mann and Oliver W. Landreth.
Danville, Lewis G. Hicks.	Crab Orchard, John L. Gragg.
Perryville, David Walk, John Sandusky, supernumerary.	Somerset, (to be supplied.)
Lancaster, Thos. J. Godby.	Salvisa, John M. Johnson.
Richmond, Daniel W. Axline.	Maxville, Lemuel D. Parker; Anselm Minor, supernumerary.

#### *Shelbyville District.*—WM. M'D. ABBETT, P. E.

Shelbyville, John W. Cunningham.	Lagrange and Westport, George W. Brush.
Shelby circuit, John C. C. Thompson; John F. Vanpelt, super.	Newcastle and Bedford, Jeremiah Strother.
Simpsonville, Wm. C. Daudy.	Lockport, Peter E. Kavanaugh.
Taylorsville, George W. Merritt.	Lawrenceburg, Robt. T. P. Allen.
Bloomfield, Wm. M. Grubbs.	Anderson, Wm. T. Benton.
Floydsburgh, Seraiah S. Deering.	
James E. Nix, referred to the P. E.	
Hamilton P. Johnson, referred to the P. E.	

#### *Covington District.*—THOS. N. RALSTON, P. E.

Covington, Scott St., John S. Bayless; Orson Long, sup.	Cynthiana, Joseph B. Smith.
Newport, Daniel Stevenson; Geo. W. Maley, sup.	Carlisle, Ephraim M. Cole.
Alexandria, Williams B. Kavanaugh.	Carrollton, (to be supplied.)
Falmouth, Caleb T. Hill.	Warsaw, David B. Cooper.
Millersburgh, Thos. P. C. Shellman.	Owenton and Eagle Creek Mission, Thos. Rankin.
Lorenzo B. Huston, Editor of <i>Home Circle</i> and <i>Sunday-School Visitor</i> .	Crittenden, Wm. E. Willmott.
	Burlington, Joel W. Ridgell.

*Maysville District.*—ROBT. HINER, P. E.

Maysville, Samuel L. Robertson.	Orangeburg, Seneca X. Hall.
Washington and Germantown, John C. Hardy.	Lewis, Wm. E. Littleton.
Shannon and Sardis, Thos. F. Van- meter.	Flemingsburg, Jas. C. Minor.
Minerva, Wm. C. Atmore.	Poplar Plains, Wm. M. Vize.
Sardis circuit, Franklin T. Johns.	Sharpsburg, Jedediah Foster.
	Owingsville, Leroy C. Danley.

*West-Liberty District.*—ELKANAH JOHNSON, P. E.

Pikeville, George W. Smith.	Irvine, Wm. H. Winter.
Prestonsburg, Hiram P. Walker.	Letcher and Perry mission, (to be supplied.)
Jackson mission, James A. Gragg.	Highland mission, Jesse B. Locke.
West-Liberty mis., Jas. Randolph.	

*Barboursville District.*—WM. B. LANDRUM, P. E.

Barboursville and Manchester, John S. Coxe.	Mt. Pleasant mis., (to be supplied.)
London mission, Elias Botner.	Williamsburg mission, (to be sup- plied.)
Yellow Creek mis., (to be supplied.)	Mt. Vernon mis., (to be supplied.)

## V. MISSOURI CONFERENCE.

BISHOP PIERCE.—SEPT. 24.

The twelfth session of the Missouri Annual Conference commenced in the city of Louisiana on the 24th of September. Bishop Pierce was present, and opened the session with reading the Scriptures, singing, and prayer.

Seven were received into the travelling connection, and one was re-admitted.

Six were admitted into full connection, and elected to deacon's orders.

Ten were ordained deacons, and four ordained elders on the Sabbath of the Conference.

The Conference seems to be largely engaged in the business of education, as we learn from the reports of schools and colleges, male and female, presented and acted upon during the session.

The editor of the *St. Louis Christian Advocate*, who was present, says:

"The session of the Missouri Conference was one of the most harmonious and pleasant we ever attended in any country. The good people of Louisiana entertained the preachers and visitors with a kindness and hospitality worthy of all praise; and during the session, attended public preaching more generally than we recollect to have noticed anywhere. The preaching—that which it was our privilege to hear—was earnest, searching, and apparently effective. The preachers generally seemed in the spirit of their work, and like men resolved to do their duty."



The appointments for the year, copied from the same paper, are given below :

*Appointments.*

*St. Charles District.*—ANDREW MONROE, P. E.

St. Charles, John W. Cook.	Auburn, Robert G. Loving.
Warrenton, Arthur E. Sears.	Louisiana, Cornelius I. Vandeventer.
Flint Hill, William A. Mayhew,	Louisiana mission, (to be supplied,)
William M. Newland.	Paynesville and Clarkesville, Amb.
Danville, William Penn.	P. Linn.
Fulton, George Fentem.	William H. Anderson, President
Mexico, Horace Brown.	St. Charles College.
Middletown, Levi T. McNeily.	

*Fayette District.*—PATRICK M. PINCKARD, P. E., and Agent for Central College.

Fayette, James M. Green.	Bloomington, William Warren.
Columbia, Samuel W. Cope.	Kirksville mission, Isaac Naylor.
Rocheport, Benjamin F. Johnson.	Mount Zion, Jesse Faubion.
Glasgow, Newton G. Berryman.	Howard High School, C. W.
Huntsville, James Penn.	Pritchett.
Paris, W. M. Wood.	Agent for Central College, William
Florida, Samuel K. Fowler.	C. Caples.

*Brunswick District.*—WM. M. RUSH, P. E.

Brunswick, Robert C. Hatton,	Trenton mission, Thos. D. Clanton.
Benjamin S. Ashby, supernumerary.	Milan circuit, William Shaw.
Keytesville, Daniel H. Root.	Chillicothe, Wesley G. Miller.
Yellow Creek mis., Hiram A. Davis.	Princeton mis., James B. Potter.
Hartford mis., John W. Maddox.	Spring Hill, William Ketron.
Linneus circuit, Thomas Hurst.	Carrolton, Daniel Penny, David R.
	Shackleford.

*Weston District.*—WILLIAM PERKINS, P. E.

Weston, William H. Saxton.	St. Joseph circuit, Jno. C. C. Davis.
Platte City, Willis E. Dockery.	Parkville, John W. Penn.
Liberty and Richfield, Lilburn	Richmond, Walter Toole.
Rush.	Milville, William M. Sutton.
Plattsburg, Robert H. Jordan,	Plattsburgh High School, Levin
Wm. A. Tarwater.	M. Lewis.
St. Joseph, Enoch K. Miller.	

*Savannah District.*—BENJAMIN R. BAXTER, P. E.

Savannah, Joseph Devlin, Henry	Athens mission, William F. Bell.
H. Craig.	Bethany, Robert A. Austin.
Oregon, Henry H. Hedgepeth.	Maysville mission, Jephtha Tillery.
Rockport, Joab Spencer.	Gallatin mis., Middleton R. Jones.
Marysville, Samuel C. Littlepage.	

*Hannibal District.*—EDWIN ROBINSON, P. E.

Hannibal, Thomas Demoss.  
 Hydesburg, Lewis Baldwin, Mar-  
 tin L. Eads, supernumerary.  
 Palmyra, Berry H. Spencer.  
 Shelbyville, Geo. W. Rich, Ander-  
 son Crithfield.  
 Edina, Lorenzo Newman.

\* Lancaster mis., Donison Mason.  
 Alexandria mis., Alex. Spencer.  
 Monticello, Richard P. Holt.  
 Canton, G. Smith, and Agent for  
 Canton Seminary.  
 La Grange, Joseph S. Todd.

Joseph M. Breeding transferred to Kansas Mission Conference, and appointed to Ft. Scott.

Conference adjourned with the benediction.

## VI. LOUISVILLE CONFERENCE.

BISHOP EARLY.—OCTOBER 1-6.

The session of the Louisville Conference in Elizabethtown, which began October 1st, and ended October 6th, was exceedingly bright and profitable. The Bishop's morning prayer-meetings have a fine effect upon ministers and upon the community in which his conferences are held. A number of persons have been converted, and joined the Church on those occasions. We have long desired to have more of the spiritual elements incorporated with the business concerns of our annual convocations. The Baptist, Presbyterian, and Protestant Episcopal churches in Elizabethtown were courteously opened to the ministers; and the pastors of the last two mentioned communions attended the Conference, and took great interest in the proceedings. The sessions were held in the Baptist church. The hospitality of all classes was unbounded. Such exhibitions of catholic feeling, in these days of rebuke and bigotry, are truly refreshing. We feel very sure that Bishop Early, and indeed all our Bishops, will not fail to encourage and reciprocate those kindly Christian courtesies. There was a considerable increase in the membership within the bounds of the Louisville Conference. Nine preachers were admitted on trial, and seven into full connection; \$4008.85 were collected for missions, and \$831.05 for tracts. The minutes show a net increase of little over eleven hundred members, and the missionary collections have increased some two thousand dollars over last year. All the financial interests are prospering. The education interests, too, are becoming better. Drs. Schon and Hamilton were present, advocating the interests which they respectively have in charge. They returned with the Bishop, and make encouraging reports from Western Virginia and Kentucky.

*Appointments.*

*Louisville District.*—JAMES H. OWEN, P. E.

Louisville, Brook street, George W. Twelfth street and Green, Alexan-  
 Smiley. der McCown.

Bethel, William Holman. Jackson street, colored. Walnut street, Sam. L. Adams. Third street, (to be supplied.) Eighth street and Center street, James R. Dempsey. Shelby street, Thomas Bottomly. German, F. W. Treager. Hancock and Asbury, James A. Henderson, (one to be supplied.)	Portland and Shippingport, Thos. G. Bosley. Middletown, Francis A. Morris. Mt. Washington and Jefferson- town, Gideon Gooch. Louisville circuit, James R. Aber- nathy, R. D. Neal, supernume- rary. Edward Stevenson, Book Agent. Edmund W. Sehon, Mis. Secret'y.
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*Bardstown District.*—ALFRED H. REDFORD, P. E.

Bardstown and Bardstown mission, M. N. Lastly. Lebanon and Springfield, Jere- miah J. Talbot. Bradfordsville, Isaac W. Emerson. New-Haven, Benj. F. Wilson. Big Spring, Dubartis F. Dempsey.	Elizabethtown and Hodginsville, Schuyler L. Murrel West-Point, Charles Y. Boggess. Brandenburgh, Samuel D. Akin. Millerstown, Robert C. Alexander. Campbellsville, James H. Bristow. Thomas J. Moore, Tract Agent.
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*Hardinsburgh District.*—NATHANIEL H. LEE, P. E.

Hardinsburgh circuit, Joseph D. Barnett, James E. Bradley. Hawesville, Joseph F. Redford. Owensboro', Artemas Brown. Calhoun, George Crumbaugh. Hartford, William Neikirk. Morganfield, Hartwell T. Burge. Rumsey, James S. McDaniel. Henderson, William Randolph.	Henderson circuit, James Morris. Madisonville, William W. Cook. Green River mission, Gabriel Har- dison. Litchville mission, Enoch M. Crow. Robert G. Gardner, Principal of Hardinsburgh Male and Female High School.
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*Smithland District.*—Z. M. TAYLOR, P. E.

Smithland station, William Alex- ander. Dycursburgh, Thomas D. Lewis. Marion, John J. Barnett. Princeton, (to be supplied.) Eddyville, Allison Akin. Cadiz, John Randolph.	Empire Iron Works, William Chil- ders. Lafayette, James C. Petre. Hopkinsville circuit, Robert W. Trimble, T. F. Johnson, super- numerary.
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*Hopkinsville District.*—JAMES S. WOOLS, P. E.

Hopkinsville and Garrettsburgh, Joseph W. Maxwell. Christian mis., William W. Mann. Russellville, Silas Lee, David Mor- ton, supernumerary. Elkton, William H. Morrison. Logan, Learner B. Davison. Todd, Robert McCown.	Bowling Green, David D. Moore. Bowling Green circuit, Joseph S. Scobee. Greenville, Timothy C. Frogge. Franklin, Abraham Quick. Rochester mis., Henry C. McQuown. James E. Carnes, Principal of Rus- selville Female Institute.
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*Glasgow District.*—ROBERT FISK, P. E.

Glasgow, George H. Hayes.	Scottsville, Jacob P. Goodson.
Mammoth Cave mission, William E. Edmunds.	New-Row, Thomas J. Mercer.
Liberty mission, Absalom Davis.	Columbia, Littlebury P. Crenshaw.
Wayne, Bryant A. Cundiff.	Greenburg, Aaron Moore.
Albany, Cornelius D. Donaldson.	Munfordsville, W. W. Lambuth,
Tompkinsville, James W. Taylor.	A. L. Alderson, supernumerary.

Dummond Melbourn, transferred to the Kentucky Conference.

Robert G. Loving transferred back to the Missouri Conference.

Ch. F. Quelmaltz to the Memphis Conference.

Next Conference to be at Smithland.

## VII. ST. LOUIS CONFERENCE.

BISHOP PIERCE.—OCT. 8.

The eleventh session of the St. Louis Annual Conference convened at Charleston, Wednesday morning, October 8th, Bishop Pierce in the chair.

The following brethren were admitted on trial: Wm. H. Porter, Man-  
nen Duren, Joseph W. Lewis, D. W. Reese, David A. McKnight, Mar-  
tin L. Maddy, John S. Spear, Dudley C. O'Howell, Jedediah B. Lan-  
dreth, Lafayette M. Harris.

A. A. Morrison, (local elder,) late of Louisville Conference, and Fletcher Wells (local elder) were readmitted.

T. M. Finney and W. M. Prottsman were reelected members of the Publishing Committee of the *St. Louis Christian Advocate* and Book Depository.

The following brethren were examined, passed, and severally elected to elder's orders: J. P. Nolan, John Whittaker, D. L. Myers, Turner H. Smith, and G. M. Winton.

On Saturday morning the President introduced Rev. F. A. Owen, who addressed the Conference with regard to the interests at Nashville.

The following brethren were admitted into full connection: William M. Leftwich, John Thomas, David J. Marquis, William H. Mobley, John C. Shackelford, David S. Proffitt, John L. McFarland.

The following local preachers were elected to deacon's orders: Madison Adams, John Coff, W. Watts, John Atherton, Calloway Sizemore, J. W. Ritchey, Lanson Thompson, L. M. Harris.

And the following to elder's orders: Josiah McCary, R. H. Lea, Isaac N. Thompson.

## COMMITTEES OF EXAMINATION.

*First year*—H. N. Watts, Joseph Dines, A. M. Rader.

*Second year*—T. M. Finney, J. P. Nolan, A. Hawkins.

*Third year*—J. F. Truslow, G. M. Winton, J. H. Headley.

*Fourth year*—C. B. Parsons, E. M. Marvin, J. Boyle.

## VISITING COMMITTEES.

*St. Charles College*—E. M. Marvin, J. C. Shackleford, W. M. Leftwich.

*Arcadia High School*—Joseph Dines, Thomas James, M. R. Anthony.  
The following are the

*Appointments.*

*St. Louis District.*—ROBERT A. YOUNG, P. E.

First Church, Charles B. Parsons.	Oak Hill and County Farm, John Whittaker.
Centenary, Enoch M. Marvin.	St. Louis circuit, Thomas M. Finney.
Mound, William M. Leftwich.	Manchester circuit, Jacob Ditzler, (one to be supplied.)
Asbury, Joseph Boyle.	D. R. McAnally, editor <i>St. Louis Christian Advocate</i> .
Wesley Chapel, Alvin Rucker.	J. P. Nolan, Agent Bible Society, and attached to Quarterly Conference of Centenary Church.
Sixteenth street, John C. Shackleford.	
Christy Chapel and Grand Avenue, Edwin H. White.	
Bremen mission, William R. Babcock.	

*Cape Girardeau District.*—WESLEY BROWNING, P. E.

Cape Girardeau circuit, Henry S. Watts.	New-Madrid and colored mission, Manson R. Anthony, John Thomas, Jesse H. Cumming.
Ste. Genevieve circuit, James Cumming.	Wolf Island, James V. Hedenberg.
Hillsboro' circuit, John L. McFarland.	Charleston, Josiah McCary.
Potosi circuit, Joseph Dines.	Benton, David L. Myers.
Fredricktown circuit, Thomas James.	Arcadia High School, Jerome C. Berryman, Supt.

*Boonville District.*—DANIEL A. LEEPER, P. E.

Boonville station, A. A. Morrison.	Jefferson circuit, Martin E. Paul.
Arrow Rock circuit, Warren Wharton.	Jefferson City station, John H. Headlee.
Saline circuit, Nathaniel M. Talbott.	California circuit, John D. Read.
Georgetown circuit, Josiah Godbey.	Bell Air circuit, George M. Winton.
Versailles' circuit, J. B. H. Wooldridge.	

*Lexington District.*—WM. M. PROTTSMAN, P. E.

Lexington station, (to be supplied.)	Wellington circuit, Wm. J. Brown.
Independence station, John T. Peery.	Harrisonville circuit, W. H. Mobly, John W. Bond.
Westport and Kansas, Alfred H. Powell.	Columbus circuit, S. S. Colburn.
Independence circuit, Henry W. Webster, M. G. McMillan.	Warrensburg circuit, William H. Porter.
	Dover circuit, Joseph W. Lewis.

*Warsaw District.*—ROBERT A. FOSTER, P. E.

Warsaw circuit, Joseph Bond.	Lamar mission, (to be supplied.)
Deepwater circuit, Warren M. Pitts.	Fremont cir., Samuel S. Headlee.
West-Point circuit, Fletcher Wells.	Osceola, William S. Woodward.
Nevada circuit, David S. Proffitt.	Buffalo, John Monroe, Mannen Duren.

*Springfield District.*—THOMAS T. ASHBY, P. E.

Springfield station, John W. Hawkins.	Neosho circuit, Joseph O. Woods.
Springfield circuit, James M. McGhee.	Cassville mission, Milton Adkisson.
Bolivar circuit, Nathaniel B. Peterson.	Ozark circuit, James C. Tomson.
Mt. Vernon circuit, Thomas Smith.	Forsyth mission, John C. Thompson.
Carthage circuit, Andrew M. Rader.	Hartsville circuit, Arthur Hawkins, W. C. O'Howell.

*Steelville District.*—JAMES R. BURK, P. E.

Steelville circuit, Howell E. Smith.	Lebanon circuit, Marcus Arrington.
Richwoods circuit, Wm. A. Rice, (one to be supplied.)	Robodoux mission, Thomas Glanville.
Union circuit, J. N. W. Springer, M. L. Maddy.	Houston, Lafayette M. Harris, John S. Spears.
Linn circuit, David J. Marquis.	Salem, Green Woods.
Vienna circuit, Daniel A. McKnight.	

*Greenville District.*—JOHN L. BURCHARD, P. E.

Greenville circuit, Henry N. Watts.	Doniphan, William Griffin.
Bloomfield circuit, William Alexander.	Thomasville, Travis O. Smith, Jas. Copeland, sup.
Grand Prairie circuit, Pinckney L. Turner.	West-Plains mission, Jedediah B. Landreth.
Dallas circuit, Turner H. Smith, David W. Reese.	Oak Ridge mission, John C. Williams.
Poplar Bluff mission, Jonathan M. Wheeler.	Eminence mission, Edmund Garrison.
Centerville mis., (to be supplied.)	

John F. Truslow, Agent Central College, Independence Quarterly Conference.

F. M. Williams transferred to Kansas Conference, and appointed to Kickapoo circuit.

## VIII. TENNESSEE CONFERENCE.

BISHOP ANDREW.—OCT. 8-16.

The session was held at Huntsville, Ala. At the anniversary Missionary Meeting the audience was immense, and a deep, thrilling interest filled the hearts of the people. Addresses were made by Dr. Jefferson Hamilton, and by Dr. McFerrin. The amount in cash and subscriptions realized on the occasion was about *twelve hundred dollars*. Well done! The report of the Conference Treasurer shows an increase in the collections throughout the Conference. The anniversary exercises of the Conference Tract Society were held in the presence of a large audience. The Rev. Dr. J. Hamilton, Corresponding Secretary of the Tract Society, Bishop Andrew, and the Rev. Dr. Green, were the speakers on the occasion. It was a deeply interesting meeting. We understand that about the sum of *three hundred dollars* was given to the Tract cause by the congregation.

The following important resolutions were adopted by a large majority, and the contemplated committee appointed, and Dr. M. Henkle constituted the agent to secure the endowment fund:

"*Whereas*, The General Conference of 1854 recommended to the colleges and schools under our care, the establishment of a department of Biblical Literature and Ecclesiastical History, as a part of the regular course of study;

"*Resolved*, That the Tennessee Annual Conference cordially approve the recommendation, as being in conformity with the course pursued by Mr. Wesley, Bishops Coke and Asbury, and in harmony with the usage of the primitive Church from the apostolic age, and as being calculated to produce a well-indoctrinated and stable membership, and an intelligent and useful ministry; and will coöperate in an endeavor to establish one or more such departments of instruction.

"*Resolved*, That such departments of sacred learning should be so endowed that no charge shall be made for the instructions therein imparted, either to regular course students, or to irregulars, who may receive instruction in those departments only.

"*Resolved*, That an agent be appointed to secure the necessary endowment fund, under the direction of a committee of five, who shall have power to regulate the agent's compensation and general mode of action, to determine the location and connection of the proposed chair or department, and in connection with the trustees of such institution as they may select, to appoint a professor; and to put the department into operation when they may deem it expedient to do so.

"*Resolved*, That it is not intended by this action to favor either directly or indirectly, the establishment of a theological school, nor to make the course of Biblical literature exclusive, but to have it a part of the regular course."

The close of the session is thus described by the Rev. W. C. Johnson, the Secretary, in a communication to the *Nashville Advocate*:

"The venerable senior Superintendent, Bishop Soule, addressed the preachers in a most solemn and affecting spirit, as though he were utter-

ing his last words to his children in the ministry, and closed with a prayer to God for the preservation of a pure and faithful ministry in the Tennessee Conference.

"The minutes were read and approved, when Bishop Andrew, after a few suitable remarks, announced the appointments of the preachers for another year.

"So closed our session, protracted and laborious, but harmonious in spirit and delightful in feeling. An unusual baptism of the Holy Spirit seemed to rest upon the preachers. Generally, they were very happy and devoted to the work—'careful for nothing'—trusting in God—willing to labor wherever they might be sent, in the name of the Lord. A more entire yielding of personal interest and preference, and a more perfect reliance upon the appointing power of the Church under God, perhaps has not been witnessed for many years among the preachers. Oh! for a glorious and extensive revival of scriptural Christianity during the ecclesiastical year just commenced! May the people receive the preachers as the Angels of the Lord!

"There is room to add only that the preaching during the session was not without fruit. Souls were converted. Prayer-meeting at sunrise was a new feature among us, or rather, an old custom fitly revived. It was greatly blessed. The last morning especially was an occasion of absorbing interest. There were about a score of persons at the altar, seeking the pardon of their sins, and Christians were wonderfully renewed in the spirit of their minds. It was announced that the services at the Methodist church would be protracted after the adjournment of the Conference, and we hope to learn soon that a general revival influence has followed the session of the Conference in the beautiful and highly-favored city of Huntsville."

By later intelligence from Huntsville, we learn that Bishop Andrew remained there until the Monday succeeding the Conference, laboring most efficiently in the revival. The work had been deepening and widening, and there had been over one hundred conversions, including twenty blacks.

### *Appointments.*

#### *Nashville District.*—WM. D. F. SAWRIE, P. E.

Nashville, McKendree, Adams S. Riggs.	Nashville, colored charge, Thos. N. Lankford.
Nashville, Andrew, Caleb B. Davis.	Nashville, German mission, Philip Barth.
Nashville, Spruce street, Wm. R. Warren.	Nashville circuit, Wm. P. Hickman.
Nashville, Elysian Grove, Wm. Large.	Harpeth, John G. Ray.
	Franklin station, Welborn Mooney.

#### *Edgefield District.*—ALEX. L. P. GREEN, P. E.

Hobson, Saml. D. Baldwin, F. E. Pitts, sup.	White's Creek, John K. Woodson, Jos. S. Malone, sup.
Edgefield charge and city mission, Wm. C. Johnson, John A. Ellis, Elisha Carr, sup.	Drake's Creek miss., Mortimer B. Pearson.
	Sycamore miss., Abraham B. Coke.



Fountain Head, Wm. Randle.

J. B. McFerrin, editor of *Nashville Christian Advocate*, and member of Quarterly Conference for Hobson charge.

*Lebanon District.*—LEWIS C. BRYAN, P. E.

Lebanon station, Simon P. Whitten, John Kelley, sup.  
Lebanon circuit, Jos. Willis.  
Union, David C. Kelley.  
Shady Grove, Nimrod A. Keyes, Russell Eskew, sup.  
Summer cir., and African miss., Burkett F. Ferrel, Lewis H. Grubbs.

Gallatin station, Robt. C. Hatton.  
Goose Creek, Joel Whitten, John A. Edmonson.  
Woodbury, John W. Judd.  
Mill Creek, Mark W. Gray, (one to be supplied.)

*Carthage District.*—FERDINAND S. PETWAY, P. E.

Carthage, Danl. P. Searcy.  
Wartrace, Jos. B. Allison, Saml. W. Moorland, sup.  
Smith's Fork, John C. Putnam, George L. Staley, Absalom H. Reams, sup.  
Cumberland, John W. Tarrant, Carna Freeman.

Livingston, Wm. H. Nichols.  
Mt. Pisgah, Wm. H. Riggan.  
Sparta circuit, Robt. S. Hunter.  
White Plains miss., Sam. E. Randolph, Wm. Jared, sup.  
Short Mountain, Jas. A. Walkup.

*McMinnville District.*—WM. DOSS, P. E.

Sparta station, Wm. C. Haislip.  
Hickory Creek, Geo. D. Guinn, Benj. F. Humphries, Isaac C. Woodward, sup.  
McMinnville station, Jerome B. Anderson.  
Bedford, John J. Comer, John B. Stevenson, sup.  
Tullahoma, Jesse J. Ellis, Allen Tribble, sup.

Winchester station, Francis A. Kimbal.  
Winchester circuit, Wm. H. Anthony, John J. Pittman, sup.  
Salem, Daniel A. Jones, John R. Abernathy.  
Camden mission, Jas. H. Campbell.  
Fayetteville station, Marcus G. Williams.

*Murfreesboro' District.*—SAML. S. MOODY, P. E.

Murfreesboro' station, Wm. G. Dorris, Abraham Overall, sup.  
Stone's River, Jos. E. White, Elbert J. Allen, sup.  
Middleton, Alfred D. Parker, Jos. S. Malone, C. B. Faris, sup.  
Shelbyville station, Perry M. Stephens, Thomas B. Marks, sup.  
Shelbyville University, Alex. L. Hamilton.

Rich Valley, Sterling G. Cherry.  
Rock Creek, Rob. M. Haggard, Lloyd Richardson, sup.  
Cornersville station, Zachariah Parker, Jas. R. McClure, sup.  
Fayetteville circuit, Ed. W. Coleman.  
Stone's River African mission, Wm. P. Shaw.

*Huntsville District.*—THOS. W. RANDLE, P. E.

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| Huntsville station, Alex. R. Erwin.                                | Marshall, Francis M. Hickman.                                  |
| Huntsville Female College, Geo. M. Everhart.                       | Larkinsville, Benj. A. Simms.                                  |
| Madison, Thos. Wainwright, Rob. G. Linn, Ambrose F. Driskill, sup. | Bellefonte, Ed. P. Anderson.                                   |
| Madison African mission, Wm. P. Warren.                            | Limestone, Wm. G. Hensley, Sterling H. Brown, Henry P. Turner. |
| Maysville station, Phil. L. Henderson, Jas. T. Bartec, sup.        | Athens station, Richard P. Ransom, Jas. W. Allen, sup.         |
| Vienna, Milus E. Johnston, Thos. H. Woodward, sup.                 | Tennessee Conference Female Institute, (to be supplied.)       |
| Claysville mission, Cincinnatus V. Meador.                         | Limestone African mission, Arthur W. Smith.                    |

*Tuscumbia District.*—THOS. MADDIN, P. E.

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| Tuscumbia station, John R. Harwell.               | Franklin circuit, Geo. W. Winn, (one to be supplied.) |
| Chickasaw, Martin Clark, Justinian Williams, sup. | Morgan, Geo. W. Russell.                              |
| Frankfort mission, Andrew J. B. Foster.           | Decatur station, Rob. A. Wilson.                      |
| Russellville, Moses L. Whitten.                   | Somerville, John N. Allen.                            |
|   | Trinity, John S. Marks.                               |

*Florence District.*—WILLIAM H. BROWNING, P. E.

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| Florence station, John Mathews.                 | Waterloo, Henry C. Wheeler.                           |
| Cypress, Elias M. Bader, W. G. Davis, sup.      | Shoal, James L. Coleman.                              |
| Reserve, Jas. H. Richey.                        | Prospect, Wm. R. J. Husbands, Aaron J. Gillmore, sup. |
| Savannah, David H. Merriman, Matt. H. Fielding. | Richland, John Sherrill, Geo. S. Allen.               |
| Pulaski station, Wm. Burr, G. D. Taylor, sup.   | Florence Wesleyan University, Richard H. Rivers.      |

*Columbia District.*—JOHN F. HUGHES, P. E.

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| Columbia station, Isaac Milner, John B. Hamilton, sup. | Mt. Pleasant, Harrison A. Graves.                         |
| Duck River, Jos. M. P. Hickerson, Wm. H. Wilkes, sup.  | Spring Hill station, Jas. D. Barbee, Rob. G. Irvine, sup. |
| Lawrenceburg, Coleman A. Harwell.                      | Spring Hill circuit, Nathan R. Garbard, Henry E. Poarch.  |
| Lynville, John S. Williams, Spencer C. Dickson.        | Wesley, Carrol C. Mayhew, John McCurdy, sup.              |
| Lewisburg station, Samuel D. Ogburn.                   | Tennessee Conference Female College, Jared O. Church      |

*Centreville District.*—AB. F. LAWRENCE, P. E.

Centreville, Geo. W. Brown.	Waverly, John A. Coxe, Thomas
Swan, Jesse Luter.	F. Brown.
Wayne, John T. W. Davis.	Yellow Creek, And. J. Wooldridge.
Linden mission, Thaddeus S. Duffel.	Dover, Rob. T. McBride.
Piney mission, John H. Reynolds.	

*Clarksville District.*—JOHN W. HANNER, P. E.

Clarksville station, Alpheus Mizell,	Dickson, Jos. O. Myres, Wm. T.
Jos. B. West, sup.	Dye, Jordan Moore, sup.
Clarksville circuit, Thos. J. Neely,	Asbury, Robertson L. Fagan.
Jos. D. Gwinn, sup.	Red River, John A. Jones.
Montgomery, Isaac B. Walton.	Springfield station, Jeremiah W.
Cumberland Iron Works station,	Cullom.
Jos. J. Pitts.	

Garrett W. Martin, Agent for the American Bible Society.

Moses H. Henkle, Agent for Endowment Fund of Chair of Biblical Literature and Ecclesiastical History in Florence Wesleyan University.

Golman Green, Agent for Tennessee Conference Tract Society.

John W. Timberlake, Jas. M. Wright, Joseph H. Stone, are transferred to Florida Conference.

Benj. F. White, Thos. B. White, Elam A. Stevenson, are transferred to Louisiana Conference.

*Superannuated Preachers.*—John Page, Rob. C. Jones, Stanford Lassiter, David W. Thompson, and Wm. J. Cooley.

*Located.*—Anderson G. Copeland, David R. Hooker, and Milton P. Brown.

Next Conference to be held at Murfreesboro', Tenn.

## IX. KANSAS CONFERENCE.\*

BISHOP PIERCE.—SEPT. 12.

The *St. Louis Christian Advocate* gives the proceedings of the first session of this body at Kickapoo, 12th September, Bishop Pierce presiding. N. Scarritt was elected Secretary.

On the call of the roll the following members answered to their names: Thomas Johnson, Nathan Scarritt, Adonijah Williams, Charles Boles, Nathan T. Shaler and Nathaniel M. Talbott. During the morning, Wm. Bradford also appeared and took his seat. Quite a number of probationers and visiting ministers were present.

Elam S. Arrington was admitted on trial from Fort Scott Quarterly Conference. Also John P. Barneby from Pottawottomie.

Cyrus R. Rice was admitted into full connection.

John Hale was continued on trial; also Joseph H. Pritchett.

Claiborne Jones was discontinued.

\* This Conference is numbered according to its place in the Plan of Episcopal Visitation. Hence its apparent want of chronological arrangement with the other Conferences. Mr. Scarritt's resolution refers to the civil disorders at that time disturbing all Kansas.

We should judge times were portentous from the following:

"A preamble and resolutions were introduced by N. Scarritt, tendering our thanks to our friends in Weston, Mo., for the kind invitation they have sent us to adjourn the session of our Conference to their city; and resolving that, though we deem it our duty to stand our ground and remain in this place until we have transacted the necessary business of the Conference, yet we will, if practicable, close our session by Saturday, 4 o'clock P.M., with the view of spending the Sabbath in Weston. Passed unanimously."

Next Conference is to be held at Leavenworth City. On Saturday afternoon the Bishop, after an appropriate address, announced the

### *Appointments.*

*Lecompton District.*—WM. BRADFORD, P. E., AND AGENT FOR FORT SNELLING SEMINARY.

Tecumseh mission, J. G. Rice, (one to be supplied.)	Neosho mission, John P. Barneby.
Pottawottomie mission, Elam S. Arrington, (one to be supplied.)	Council Grove mission, Joseph H. Pritchett.
Sugar Creek mission, John Hale.	Santa Fé mission, (to be supplied.)
Fort Scott mission, Cyrus R. Rice.	Ashland mission, Learner B. State-ler.

*Kickapoo District.*—NATHAN SCARRITT, P. E.

Shawnee Manual Labor School, Thomas Johnson.	Doniphan mission, (to be supplied.)
Shawnee mission, Charles Boles.	Kickapoo mission, (to be supplied.)
Wyandott mission, (to be supplied.)	Big Blue mission, (to be supplied.)
Delaware mission, Wm. Barnett.	Mt. Pleasant mission, (to be supplied.)
Leavenworth city mission, Adonijah Williams.	Grasshopper mission, (to be supplied.)

N. M. Talbott and Joseph O. Woods transferred to the St. Louis Conference.

N. P. Shaler, superannuated and attached to Kickapoo Mission Quarterly Conference.

On motion, the Conference finally adjourned with the benediction of Bishop Pierce.

This Mission Conference forgot not the cause that sustains it. Its Treasurer reports:

Amount from Kickapoo district, .....	\$268 00
Collection at Kickapoo, .....	11 00
From Lecompton district, .....	37 00

Amount subject to order per draft .....	\$216 00
In addition to the above there are in the hands of Bro. Bradford of the appropriations of last year not used, .....	\$475 00
Also in the hands of Bro. Scarritt .....	50 00
	<hr/> 525 00

Which added to the above gives the aggregate, subject to the order of, .....	<hr/> \$841 00
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## X. MEMPHIS CONFERENCE.

BISHOP EARLY.—OCTOBER 15.

The seventeenth session of the Memphis Annual Conference met in Jackson, Tenn. Oct. 15, 1856. Bishop Early, being on his first visit, was introduced to the Conference by George W. D. Harris.

The following were received on trial:

Joseph Evans, from Asbury chapel, Memphis.	Romulus S. Swift, Decaturville circuit.
James W. Kirk, Concordia circuit.	Matthew T. D. Fly, Coffeerville circuit.
Francis A. Wilkerson, Denmark circuit.	George B. Barton, Oxford circuit.
Tilman Page, Wesley circuit.	Whitnel P. Kimble, Marshall circuit.
Redin O. White, Cageville circuit.	Reddick P. Harris, Holly Springs.
John W. Medlin,	} Jackson circuit.
Wm. C. Green,	
Hillen A. Bourland,	

Thos. B. Davidson, Asbury chapel, Memphis, (elder,) was readmitted.

Also, Clement C. Glover, an elder, located at the session of this Conference last November, was readmitted.

Four of the brethren have fallen this year, namely: Alexander C. Chisholm, L. B. King, W. W. Peeples, and W. C. Rozzell. Fourteen have been admitted on trial, and three readmitted.

The various interests of the Church within our bounds are in a prosperous condition. Drs. Hamilton and McFerrin have ably represented the Tract cause and our publishing interests. Bishop Early leaves for the North-Carolina Conference. "Many shall run to and fro, and knowledge shall be increased." Many souls have been converted during the Conference session.

The next Conference will be held in Holly Springs, Miss.

*Appointments.*

*Memphis District.*—W. C. ROBB, P. E.

Memphis Wesley chapel and colored mission, J. N. Temple, (mission to be supplied.)	Hernando station, E. J. Williams.
Asbury chapel, T. P. Tuggle.	Friars' Point and Coommerce mission, T. T. Smothers, Reddin O. White, and J. W. Kirk.
Asbury colored mission, Thos. P. Davidson.	Concordia, Abner P. Sage.
Davidson's chapel mission, and Price's chapel miss., C. Quellmalls.	Randolph circuit, R. S. Harris.
Hernando circuit, B. T. Crouch,	Randolph colored mission, J. A. Campbell.
Joseph Evans, W. W. McAnally.	Chulahoma circuit, R. L. Andrews, J. H. Cooper.

Hernando colored mission, (to be supplied.) Chulahoma colored mission, E. J. Carter.  
 Forest chapel and Edgwood, L. D. F. A. Owen, Book Agent.  
 Mollins.

S. Watson, editor *Memphis, Arkansas*, and *Ouachita Christian Advocate*.

*Grenada District.*—W. H. LEIGH, P. E.

Grenada station, J. T. W. Auld.	Panola circuit and colored mission, W. H. Frost.
Grenada circuit and colored mis., R. H. Burns and S. W. Moore.	Oxford station, L. H. Davis.
Calhoun circuit, J. M. Hampton.	Oxford circuit and colored mission, S. S. Scott and M. D. Fly.
Coffeeville circuit and mission, B. Martin, T. Page.	Belmont circuit, C. B. Harris, R. P. Harris, and J. W. Bates, supernumeraries.
Charleston circuit and colored mission, A. B. Ely.	

*Aberdeen District.*—J. H. BROOKS, P. E.

Aberdeen station and colored mission, J. Moss, A. Lee, supernumerary.	Okolona circuit and colored mission, T. J. Lowry.
Aberdeen circuit, W. T. Harris.	Richmond circuit, K. Adams.
Prairie colored mission, S. Moss, A. Lea, supernumerary.	Fulton circuit, J. S. Smotherman.
Houston circuit, H. M. Ford, Horace Jewel.	Carrollville circuit, C. J. Mauldin.
	Pontotoc station, A. J. See.
	Pontotoc circuit, W. S. Jones, A. C. Smith.

*Holly Springs District.*—M. J. BLACKWELL, P. E.

Holly Springs station and colored mission, A. J. Kendall and O. J. Allen, supernumerary.	Salem circuit and colored mission, J. Greer and W. P. Kimble.
Holly Springs circuit, J. E. Douglas and Wm. McMahon, sup.	Hipley circuit, F. M. Morris.
Holly Springs colored mission, L. B. Carson.	Rienzi circuit, James Gaines and H. B. Covington.
Marshall circuit, T. Joyner and G. K. Brooks.	Jacinto circuit, R. G. Rancy, J. P. Webb, supernumerary.
Marshall colored mission, W. R. Dickey.	Eastport station, J. H. Garrett.
Hickory Flat circuit, J. B. Harris.	Eastport circuit, J. W. Piner.
	Middleton circuit, A. S. Hamilton.
	P. E. Echols, President of Byhalia Female Institute.

*Sommerville District.*—G. W. D. HARRIS, P. E.

Sommerville station, A. R. Wilson, R. V. Taylor, supernumerary.	Brownsville circuit, C. C. Glover and J. S. Harris, R. Gregory, supernumerary.
Somerville circuit, Finley Binum and F. A. Wilkerson.	Brownsville col. miss., F. L. Steel.
Sommerville circuit and colored mission, James Perry.	Denmark circuit, Bryant Medlin and E. L. Fisher.

Wesley circuit, T. L. Boswell and J. G. Acton, J. T. Baskerville, supernumerary.	Lagrange station, J. W. Knott.
Wesley colored mission, J. L. Cul- pepper.	Lagrange circuit, E. T. T. Hart and J. A. Mason, W. N. Morgan, su- pernumerary.
Brownsville station, A. H. Thomas.	Lagrange colored mission, J. W. Walkup.

*Jackson District*, E. C. SLATER, P. E.

Jackson station, J. T. C. Collins.	Morgan's Creek mission, R. S. Swift.
Jackson colored mission, (to be supplied.)	Adamsville circuit, T. G. Lane.
Jackson circuit, Elias Jackson.	Rock Spring circuit, S. W. Car- son.
Cagerville circuit, N. P. Ramsey and A. G. Davie.	Montezuma circuit, J. A. Fife.
Mt. Pinson circuit, Joseph John- son, G. B. Barton.	A. W. Jones, President Memphis Conference Female Institute.
Decaturville circuit, Henry Bell.	Lorenzo Lea, Professor in West- Tennessee College.
Lexington circuit, P. J. Kelsey.	

*Paris District*.—NATHAN SULLIVAN, P. E.

Paris station, W. D. F. Hafford.	Dyersburg station, E. H. Hamil- ton, R. M. Tarrant, supernu- merary.
Paris circuit, N. A. D. Bryant, J. W. Medlin.	Dyersburg circuit, John Randall and B. H. Bishop.
Camden circuit, R. W. Ayers.	Dresden station, J. M. Spence.
Huntingdon circuit, R. A. Um- stead.	Dresden circuit, R. Alpin and Wm. Harrison.
Trenton station, J. T. Merriwether.	G. Jones, President Andrew Col- lege.
Trenton circuit, D. C. McCutchen and J. H. McCulloch, M. H. Neal, supernumerary.	

*Paducah District*.—H. D. HOWELL, P. E.

Paducah station, James M. Scott.	Obion circuit, Elias Tidwell, sup.
Paducah mission, A. L. Hunsaker.	Hickman circuit, Simpson Weaver.
Paducah circuit, John H. Witt.	Maury circuit, Manlip D. Robin- son and W. C. Green.
Clinton circuit, J. B. McCutchen and J. Borland.	Benton circuit, Wm. T. Mulligin.
Aickman station, Thos. J. Gooch.	Birmingham circuit, E. B. Plum- mer.
Madrid Bend, S. R. Walker.	

T. A. Ware transferred to Ouachita Conference.  
J. W. Johnson and Daniel McBride transferred to Louisiana Confer-  
ence.  
Wm. Sheppard transferred to Alabama Conference.  
G. F. Thompson transferred to Mississippi Conference.  
The next Conference will meet at Holly Springs.

## XI. HOLSTON CONFERENCE.

BISHOP ANDREW.—OCTOBER 22-28.

The territory of this body embraces South-western Virginia, Eastern Tennessee, and Western North-Carolina. Its annual session, just closed, was held in Knoxville, Tenn., commencing on Wednesday, the 22d of October, and ending on Tuesday evening, the 28th.

Bishop Andrew presided over the Conference. Bishop Early, on his return home from the Memphis Conference, spent several days with the Holston Conference. The session was a quiet and harmonious one, illustrating the loveliness of Christian union and brotherly love. "How good and how pleasant it is for brethren to dwell together in unity!"

The next Conference will be held at Marion, Smythe county, Va.

*Appointments.**Wytheville District.*—JOSEPH HASKEW, P. E.

Wytheville station, J. M. McTeer.	Princeton, J. P. Gibson.
Wytheville circuit, A. G. Worley,	Hillsville, D. P. Hunt.
J. Torbett.	Grayson, C. Mitchell.
Pearisburg, George Steward.	Marion, J. C. Hyden.
Newbern, W. M. Kerr,	Jefferson, W. K. Foster.
Mechanicsburg, B. F. White.	Flat Top miss., (to be supplied.)

*Abingdon District.*—F. M. FANNING, P. E.

Abingdon station, W. H. Bates.	Jeffersonville, J. Boring.
Abingdon circuit, J. M. Crismond.	Sandy River mission, G. W. Smith.
Saltville, H. P. Waugh.	Emory and Henry College, E. E. Wiley, President; J. A. Davis, Professor; G. W. Alexander, Agent.
Lebanon, W. F. Parker.	Blountville Masonic Institute, W. W. Neal, President.
Estillville, W. Ingle.	
Grass River circuit and Russell mission, L. Delashmit, (one to be supplied.)	
Blountville, G. W. Miles, M. H. Spencer.	

*Knoxville District.*—R. M. STEPHENS, P. E.

Knoxville station, E. C. Wexler.	Sevierville, M. P. Swaim.
East-Knoxville and colored charge, W. Whitcher.	Little River, R. M. Whaley.
Knoxville circuit, J. G. Swisher,	Clinton, A. M. Goodykoontze.
R. K. Scruggs.	Jacksboro', P. H. Reed.
Dandridge circuit, J. N. S. Huffaker.	J. B. Little, Agent for Strawberry Plains College.



*Cumberland District.*—D. FLEMING, P. E.

Washington cir., J. W. Williamson.	Cumberland mission, Rowan Clear.
Hamilton, John Alley.	Jamestown circuit, L. M. Renfrow.
Pikeville, G. W. Penley.	Montgomery mission, H. Rule.
Jasper, John Spears.	Huntsville mission, (to be supplied.)
Spencer mission, J. T. Stansbury.	

*Athens District.*—T. K. MUNSEY, P. E.

Athens station, P. S. Phillips.	Philadelphia, W. H. H. Duggan.
Athens circuit, C. Long.	Loudoun, (to be supplied.)
Decatur, W. C. Munsey.	Marysville, John H. Bruner.
Madisonville, R. A. Giddens, A. Greer.	Kingston, J. W. Dickey.

*Rogersville District.*—R. M. HICKEY, P. E.

Rogersville circuit, W. C. Graves, J. T. Freeman.	Tazewell station, C. Godby.
Kingsport, J. T. Smith.	Sneedville circuit, W. W. Smith.
Jonesville, Wm. Wyatt.	Rutledge, P. S. Sutton.
Tazewell, H. West.	Morristown, L. C. Waters.

*Chattanooga District.*—E. F. SEVIER, P. E.

Chattanooga station, William H. Kelly.	Charleston, B. W. S. Bishop, S. W. Crouch, supernumerary.
Morristown circuit, R. A. Wilson.	Benton, W. Ballenger.
Cleveland station, R. N. Price.	Ducktown, C. T. McDonel.
Cleveland circuit, J. A. Hyden.	Ocoee mission, J. S. Edwards.

*Asheville District.*—R. W. PATTY, P. E.

Asheville station, E. E. Gillenwaters.	Sulphur Springs, J. D. Baldwin.
Reem's Creek circuit, E. Conner.	Waynesville circuit, A. F. English.
Hendersonville, J. R. Long, Wm. Hicks, supernumerary.	Webster and Eshota mission, J. W. Bird, J. B. Foster.
Catauba, Wm. Howell.	Franklin circuit, A. Gass.
Burnsville, G. M. Massey.	Coleman Campbell, Agent for Holston Conference Female College.

*Jonesboro' District.*—W. C. DAILY, P. E.

Jonesboro' station, T. J. P. Pope.	St. Clair, D. B. Carter.
Jonesboro' circuit, W. Robinson.	Taylorsville, E. Woodard.
Fall Branch, J. R. Stradley.	Watauga mission, T. M. Dula.
Greenville, J. Reynolds, George Creamer.	Elizabethton circuit, A. Copeland.
Rheatown, Wm. Milburn.	Newport, (to be supplied by J. Milburn.)

J. Atkins, agent for A. B. Society.

W. H. Rogers, agent for Tract Society.

W. G. E. Cunnyngnam, missionary to China.

## XII. INDIAN MISSION CONFERENCE.

From the *Nashville Christian Advocate* we learn that the Indian Mission Conference closed a very pleasant and harmonious session on the 25th of October. Bishop Paine did not arrive till the Conference closed, owing to detentions on the route. The next Conference to be held at Riley's chapel, Cherokee nation.

### *Appointments.*

#### *Cherokee District.*—JOHN HARRELL, P. E.

Riley's chapel and Grand Saline, Y. Ewing.	Flint circuit, (two to be supplied.)
Spring Creek circuit, Walker Cary, Too-sa-wal-ata.	Salasaw circuit, P. Bassham, W. A. Cobb, supernumerary.
Bates's Prairie circuit, E. Butler, (one to be supplied.)	Webber's Falls circuit, W. Coffelt, Isaac Sanders.
	Canadian School, James Essex.

#### *Creek District.*—D. B. CUMMING, P. E.

Creek Agency circuit, J. McHenry, (one to be supplied.)	Little River, Samuel Checotia, (one to be supplied.)
Big Bend circuit, Dick Hider, Wm. McIntosh.	Asbury Manual Labor School, T. B. Ruble, superintendent.
North Fork circuit, C. M. Slover, (one to be supplied.)	

#### *Fort Coffee District.*—T. W. MITCHELL, P. E., and Superintendent of Fort Coffee and New-Hope Academies.

Moshulatubbee, D. W. Lewis, (one to be supplied.)	Sanbois, (to be supplied.)
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#### *Choctaw District.*—W. L. McALLISTER, P. E.

Doaksville circuit, Wm. Wilson, Simeon P. Willis, John Page.	F. M. Paine and Wm. Jones, teach- ers.
Mountain Fork circuit, Isaac S. Newman.	Bloomfield Academy, John H. Carr, superintendent.
Kiamichee, B. A. Stanford, Isaac Chuckmubbee.	Choctaw Academy, (to be sup- plied.)
Chickasaw, Harvey Bacon, B. T. Crouch.	Colbert Institute, E. Couch, super- intendent.
Chickasaw Academy, J. C. Robin- son, superintendent.	E. B. Duncan, superannuated. Perryville circuit, J. B. Forester.

## XIII. ARKANSAS CONFERENCE.

BISHOP PIERCE.—OCT. 29—NOV. 3.

This body closed a harmonious session, at Batesville, Nov. 3. The editor of the *Memphis Advocate*, from which we derive our information, says \$450 were realized at the Missionary Anniversary. Bishop Pierce presided with eminent satisfaction. The editor says:

"The Conference has improved more this year in its missionary collections than any other in the whole Church. Year before last its collections were about \$400; last year, about \$700; while this year it will be about \$3000. We were disposed to congratulate them upon their improvement, and hope they will continue to advance in the same ratio, until this young and promising conference shall take its place among the foremost in this great and glorious cause. The next Conference is to be held at Jacksonville."

*Appointments.**Helena District.*—STEPHEN CARLILE, P. E.

Helena station, Wm. H. Gilliam.	Lawrenceville circuit, John H. Rice.
Helena circuit, James Mackey.	
Helena African miss., Wm. H. Walton.	Laconia circuit, Henry H. Hankins.
Mt. Vernon circuit, R. G. Brittain.	Walnut Bend circuit, R. H. Dodson.
Mt. Vernon African miss., (to be supplied.)	Oceola circuit, F. W. Thacker.
	Marion circuit, B. F. Hall.

*Jacksonport District.*—J. J. ROBERTS, P. E.

Jacksonport station, John Rhyne.	Augusta African miss., J. D. Stockton.
Jacksonport circuit, T. B. Hilburn.	
Pocahontas circuit, Benoni Harris.	Gainsville circuit, D. M. Bowles.
Powhattan cir., James M. Rogers.	Greensboro' circuit, Isaac L. Hicks.
Augusta circuit, J. D. Andrews.	Bolivar circuit, H. O. Perry.

*Batesville District.*—JOHN COWLE, P. E.

Batesville station, A. H. Kennedy.	Clinton mission, J. M. Burkhart.
Batesville circuit, G. A. Dannelly.	Salem mission, ———.
Grand Glaze circuit, J. A. Roach,	Lebanon mission, C. McGuire.
J. M. Deason.	Richwood mission, H. A. Barnett.
Searcy circuit, John H. Mann.	Strawberry circuit, J. B. Brown.

*Clarksville District.*—L. P. LIVELY, P. E.

Clarksville circuit, J. L. Denton.	Ozark circuit, W. G. Pershall.
Waldron circuit, (to be supplied.)	Dardanelle circuit, J. D. Adney.
Fort Smith station, R. W. Hammett.	Lewisburg circuit, E. T. Jones.
Van Buren, Burwell Lee.	Grand Prairie mission, Jesse Grif-fin.

F. S. Wood was appointed President of Crawford Institute.

*Fayetteville District.*—THOMAS STANFORD, P. E.

Fayetteville circuit, J. S. McCarver.	Carrollton circuit, Green Boyd.
Boonsboro' circuit, W. T. Thornbury.	Yellville circuit, W. H. Wood.
Bentonville circuit, M. J. Steel.	Newton mission, J. C. Beckham.
Maysville mission, J. P. Maxwell.	White River mission, Jordan Banks.

J. M. Steel, agent for American Bible Society.

J. W. Shook, agent for Tract Society in bounds of Arkansas Conference.

J. S. McAlister transferred to Ouachita Conference.

J. E. Cobb to St. Louis Conference, and appointed to Lexington.

J. S. Mathis transferred to East-Texas Conference.

## XIV. PACIFIC CONFERENCE.

## BISHOP KAVANAUGH.—NOVEMBER 5.

The *New-Orleans Advocate* of Nov. 22, says, Bishop Kavanaugh and his lady reached this city on Saturday morning, after a sojourn of nine months in California. They return in good health, but much wearied by the homeward trip. The Bishop furnishes us with reports from the Conference which met at Sacramento, Nov. 5.

Four preachers were received on trial, and two were readmitted. J. C. Stewart and R. C. Martin were ordained deacons. R. A. Latimer and Franklin S. Gray were ordained elders. O. P. Clayton located at his own request.

Number of members reported, 778; number of probationers, 387; number of colored members, 9; number of local preachers, 18; total membership, 1212.

The increase of the past year has been about four hundred. Amount collected for missions, \$770; for Sunday-school books, \$753.

*Appointments.**San Francisco District.*—A. M. BAILY, P. E.

San Francisco station, (to be supplied.)	Los Angeles, J. M. Fulton.
Contra Costa, (to be supplied.)	Petaluma, E. B. Suckley.
San José, Oscar P. Fitzgerald.	Bodega, J. T. Cox, (one to be supplied.)
Santa Clara circuit, (to be supplied.)	Sonora and Napa, S. W. Davis and R. B. Johnson.
Gilderoy and San Juan, J. L. Sanders and Jacob Guelle.	Luisun, M. Evans.
	San Ramon circuit, L. C. Adams.

*Sacramento District.*—B. H. RUSSEL, P. E.

Sacramento station, W. R. Goher.	Iowa City, H. Maupin.
Sacramento circuit, J. C. Stewart.	Dayton (to be supplied.)
Placerville and Georgetown, J. Kolsay, (one to be supplied.)	Colusi, R. C. Martin.
Grass Valley and Nevada, J. F. Blythe, H. C. Settle.	Bear River, J. G. Sheiton.
	Yolo, J. C. Pendergrass.

*Stockton District.*—R. W. BIGHAM, P. E.

Stockton and French Camp, O. Fisher.	Sonora, Horatio N. Compton.
Stockton circuit, E. G. Cannon and F. S. Gray.	Merced circuit, J. S. Johnson.
Stanislaus, (to be supplied.)	Montezuma, R. A. Latimer.
Volcano, James W. Stahl.	Mariposa, J. C. Simmons.
Mokelumne Hill, T. C. Barton.	Visalia, J. S. L. Wood, Thomas Brown.

J. Bonsall discontinued at his own request.  
 L. D. Bunch       “       “       “  
 D. Beauchamp   “       “       “  
 T. W. Moore transferred to North-Carolina Conference.  
 B. T. Crouch transferred to Memphis Conference.  
 A. Graham transferred to Florida Conference.  
 W. A. Simmons continued in the superannuated relation.  
 Next Conference to be held at San José.

## XV.—NORTH-CAROLINA CONFERENCE.

BISHOP EARLY.—NOV. 12–20.

We copy the following editorial letter in the *N. C. Christian Advocate*:

GREENSBORO', N. C., Nov. 18th.

Since my arrival here, the business of the *Advocate* and of the Conference have so occupied my attention, that I have not found time to keep you informed of the proceedings. And even now, the same causes compel me to defer a full account of the Conference until next week.

I can only give you in this, a few of the salient points of the sayings and doings here.

The Conference was opened with the usual exercises on Wednesday morning, Bishop Early presiding. Most of the preachers were present, apparently in good health.

Dr. Hamilton, Tract Agent; Rev. E. H. Myers, Editor of the *S. C. Advocate*; Revs. L. Rosser, J. E. Edwards, and H. B. Cowles, of the Virginia Conference, have been present most of the time as visitors. The weather has been propitious; the hospitality of the people unbounded; while large congregations have attended the ministry of the word and the sessions of the Conference.

Those who counted on discord and excitement at this Conference, have been disappointed. The business has been transacted with a good degree of harmony thus far, and is rapidly approaching a conclusion: we hope to receive our appointments to-morrow.

#### TRACT SOCIETY.

The anniversary meeting was held on Thursday evening. Dr. Hamilton and Rev. N. F. Reid addressed the audience in behalf of the Tract enterprise, and secured about \$200. It may be here stated that Dr. Hamilton has awakened increased interest in this good work; and that the Conference has requested the Bishop to appoint a Conference Tract Agent.

#### EDUCATION SOCIETY.

On Friday night a meeting on behalf of the N. C. Conference Education Society was held in the Methodist church; and in response to appeals by Drs. Hamilton and Deems, and Rev. B. Clegg, about \$150 were contributed to aid young men to pay for education necessary to qualify them to enter the travelling ministry in our Conference.

#### MISSIONARY SOCIETY.

The anniversary meeting of the Conference Missionary Society was held on Saturday evening. Collections were taken up in the Methodist and Presbyterian churches; Rev. E. H. Myers and Dr. Deems addressed the audience in the former, while Messrs. Closs and N. F. Reid presented the claims of missions to the audience in the Presbyterian church. The amount contributed in both churches was about \$440.

The whole amount from the circuits and stations is \$10,501.33. Of this I shall say more when the Report of the Treasurer is published.

#### DEATH OF REV. M. L. DOUGLASS.

Brother Douglass arrived on Tuesday, and was in the Conference room on Wednesday. He had done a faithful year's work on Columbia circuit, and had suffered lately from an attack of fever. On Thursday he was attacked with congestion of the brain. Drs. Cole and Williamson vainly applied all the known resources of medical skill to his relief. He lingered in a state of insensibility until Saturday evening, when he died "and entered into rest." Brother Douglass left no parents, nor wife, nor children to mourn his early death. But his brethren of the Conference feel that one of the best, the purest of their comrades, who had endeared himself to us all as a brother, has been cut off in the midst of his usefulness. In his last illness he received every attention and kindness in the family of Col. John Sloan, whose guest he was.

The preachers met at Col. Sloan's on Sunday afternoon, whence they followed the body of the deceased, in procession, to the Methodist church, where an appropriate funeral discourse was delivered by Dr. Deems. The mournful procession then marched to the graveyard, and consigned the remains of Brother Douglass to the earth, to rest until the resurrection morn.

A fine class of young men have been received on trial, who will sup-

ply the places of those who have been called above, or have been obliged by stress of circumstances to locate.

### *Appointments.*

#### *Raleigh District.*—ROBERT O. BURTON, P. E.

Raleigh, James H. Wheeler.	Hillsboro', John W. Pearson.
Raleigh city mission, Jas. Reid.	Hillsboro' Circuit, Henry Gray and
Raleigh colored mis., R. T. Heflin.	Allen W. Mangum.
Raleigh circuit, Gaston Farrow.	Warren, Theopholis W. Moore.
Henderson and Clarksville, John	Roanoke, John N. Andrew and Os-
Tillett.	car J. Brent.
Granville, Peter H. Joyner and	Roanoke col. miss., P. W. Yarrell.
Moses J. Hunt.	Chapel Hill, H. T. Hudson.
Person, Philemon W. Archer.	Eno Mission, (to be supplied.)
Thos. S. Campbell, President of Warrenton Female College.	
Rufus T. Heflin was reelected Editor of the <i>North-Carolina Christian Advocate</i> .	

#### *Greensboro' District.*—N. H. D. WILSON, P. E.

Greensboro', Numa F. Reid, Josh-	Rockingham, Peter Doub, T. L.
ua Bethel, supernumerary.	Triplett.
Guilford, John M. Gunn.	{ Haw River, Robert P. Bibb.
Uwhara, Nathan A. Hooker.	{ Haw River miss., Saml. Robert-
Normal College, Thos. B. James.	son.
Montgomery, Jos. C. Thomas.	Franklinsville, Marcus L. Wood.
Deep River, Williamson Harris.	Alamance, Samuel J. Spotts.
Wentworth, Benj. M. Williams.	
Wm. Closs, Agent for Greensboro' Female College.	

#### *Salisbury District.*—WM. BARRINGER, P. E.

Salisbury, Robt. G. Barrett.	Surry, Simeon D. Peeler.
{ Rowan, Marcus C. Thomas.	Forsythe, S. H. Helsabeck.
{ East-Rowan, Isaac F. Keerans.	Winston, James E. Mann.
Mocksville, Thos. B. Ricks.	Davidson, Shockly D. Adams, Geo.
Iredell, Wm. Carter, W. W. Albea,	W. Farabee, supernumerary.
sup.	{ Blue Ridge miss., (to be sup-
Alexander, Bedford B. Shelton.	plied.)
South-Iredell, Wm. C. Gannon.	{ Fisher's River mission, (to be
Wilkes, Charles M. Anderson.	supplied.)

#### *Danville District.*—JUNIOUS P. MOORE, P. E.

Danville, James L. Fisher.	Franklin, John D. Halstead.
Yanceyville, James P. Simpson.	Allegany Mission, Washington D.
Leasburg, John W. Lewis.	Meacham.
Halifax, Alfred Norman.	Patrick, Isaac W. Avent.
Halifax col. miss., J. H. Jefferson.	Stokes, John S. Davis.
Stanton, Caswell W. King.	Germanton, James B. Bobbitt.
Pittsylvania, Wm. M. Jordan.	Henry, Chas. H. Phillips.
James Jameison, President of Danville Female College.	

*Washington District.*—ROBERT J. CARSON, P. E.

Washington, Tho. P. Ricaud.	Plymouth, Tho. W. Guthrie.
Tar River, Lemon Shell, Jas. F.	Williamston, Henry H. Gibbons,
Smoot, J. W. Floyd, sup.	Geo. Evans Wyche.
Nash, Jas. J. Hinds.	Tarboro', Lyngurn S. Burkhead.
Columbia, Jas. B. Baily.	Bath Mission, (to be supplied.)
Matamuskeet, W. B. Richardson.	Neuse, Isham H. Hill.

*New-Berne District.*—IRA T. WYCHE, P. E.

New-Berne, Centenary, Abram Weaver.	Everettsville, C. P. Jones.
New-Berne, Andrew chapel, W. M. Walsh.	Smithfield, Clarendon M. Pepper.
New-Berne circuit, Jos. Wheeler.	Duplin, Dougan C. Johnson.
Snow Hill, David W. Doub.	Onslow, Geo. W. Heptenstall.
Wilson, Benj. F. Long.	Trent, Samuel B. Dozier.
Goldsboro', John S. Long.	Beaufort, Ann street church, L. L. Hendren.
Kinston, James W. Wheeler.	Purvis chapel miss., (to be supplied.)
Samuel M. Frost, President of Goldsboro' Female College.	

*Wilmington District.*—D. B. NICHOLSON, P. E.

Wilmington, Front st., C. F. Decms.	Fayetteville, Wm. H. Bobbitt.
Wilmington, Fifth st., J. W. Tucker.	Fayetteville circuit, Marble N. Taylor.
Topsail, Wm. T. Clegg.	
New-Hanover and Onslow mission, W. S. Chaffin.	Robeson, Paul J. Caroway.
Sampson, Jos. B. Martin, A. D. Betts.	Whitesville, Norman A. A. Goddin.
Bladen, Daniel Culbreth.	Smithville, J. A. Cunningham.
	Cape Fear miss., (to be supplied.)
Wm. I. Langdon, Seaman's Bethel.	
Wm. E. Pell, Principal Fayetteville Female High School.	

*Atlantic District.*—JOHN JONES, P. E.

Portsmouth and Ocracoke, John S. Newby.	Cape Hatteras mission, Arthur F. Harris.
Cape Look Out, John Jones.	Strait, Medicus H. Height.
The next Conference will be held in Goldsboro', N. C.	

## XVI. OUACHITA CONFERENCE.

BISHOP PEIRCE.—Nov. 12-15.

This Conference was held at Princeton, Ark., November 12, Bishop Pierce presiding, and closed November 15. The *Memphis Christian Advocate* gives cheering intelligence as to the improvement in the collections for Missionary, Tract, and Educational purposes. "The con-



tributions two years ago were only fifteen hundred dollars; this year about seven thousand four hundred dollars. The Conference has determined to build a female college of high grade at Camden. Brother Ratcliffe has given them a subscription in land and money amounting to about two thousand dollars. The citizens of Camden and vicinity have subscribed some seven thousand dollars which is to be raised to fifteen thousand before the other subscriptions become due. Last, but not least, the members of Conference on the morning of the adjournment, subscribed over two thousand dollars."

### *Appointments.*

#### *Little Rock District.*—RUSSEL M. MORGAN, P. E.

Little Rock, R. H. Withers.	Rock Port, F. Brown.
Little Rock Afric. mis., (to be sup.)	Saline mission, L. H. Johnson.
Bayou Metre, E. L. Gaddie.	Perryville mission, Thos. Hunt.
Benton, W. J. Scott.	Brownsville, J. E. Caldwell, F. F.
Mill Creek, L. L. Marshall.	Bond.

#### *Washington District.*—WM. MOORES, P. E.

Washington, D. L. G. McKensie.	Arkadelphia, J. M. Stevenson.
Hempsted, San. Morris, J. Turner, sup.	Caddo, Thos. B. Atterbury.
Blue Bayou, W. J. McFarland, A. Avery, sup.	Mt. Ida mission, J. Kenedy.
	Dallas, Elijah Smoot.
	Paraclista, H. W. Balach.

#### *Camden District.*—J. B. ANNIS, P. E.

Camden, A. B. Winfield.	Lapiel, Jessie W. Owen, J. C. L.
Ouachita circuit, and African mission, B. C. Wier and W. B. Baxter.	Aiken, sup.
El Dorado, John M. Bradley, B. Kellogg.	Magnolia, James T. Hulse, Malcolm Turner.
	Lewisville, M. H. Wells.
	Red River mis., Robert M. Kirby.

#### *Pine Bluff District.*—A. R. WINFIELD, P. E.

Pine Bluff, A. L. P. Green.	Princeton, W. T. Anderson, James Gordon.
Jefferson, John F. Carr.	Hampton, Wm. Winburn.
Jefferson, African mission, (to be supplied.)	Warren, E. Crowson.
Richland mission, A. Turrentine.	Tulip Female Seminary, Benj. Watson, Principal; Jessie McAllister, Professor.
Plumb Bayou, (to be supplied.)	American Bible Society, A. Hunter.
Swan Lake, L. Sutherland, R. S. Jones.	
Lehi, R. F. Withers.	

#### *Monticello District.*—J. H. BLAKELY, P. E.

Monticello, John Prior.	Auburn, D. W. Epps.
Lacy, A. Putnam.	De Witt, J. J. Couch.

Harrisburg, Peter Haskew.

Lake Village, B. Williams, John

Napoleon mission, E. W. Weir, M.

W. Marin.

C. Manley, sup.

C. P. Turrentine, Agent T. Seminary.

W. P. Ratchliffe, Agent C. Seminary.

Next Conference to be held Little Rock.

## XVII. SOUTH-CAROLINA CONFERENCE.

BISHOP ANDREW.—NOV. 19.

The South-Carolina Conference began its session at Yorkville, Nov. 19. Bishop Andrew was in attendance, accompanied by his wife—both looked in good health. The Bishop had made a visit to Charleston, where he preached three times on the Sabbath preceding the session—a very good apostolic way of filling up the intervals between the Conferences. He presided with his usual ability. He made an effective missionary speech to a crowded audience on Saturday night, and preached on Sunday morning before the ordination of deacons. His addresses to the Conference on various points of ministerial duty—particularly pastoral visitation—were very appropriate and forcible.

At this session seven preachers were admitted on trial, namely, F. M. Morgan, W. J. E. Fripp, F. Smith, E. G. Gage, J. L. McGregor, E. A. Lemond, J. H. Gleason. Three were readmitted—W. L. Pegues, O. A. Chrietzberg, and E. J. Pennington. There were, however, several locations. Nine itinerant and ten local preachers were ordained deacons. Eight itinerant and two local preachers were ordained elders. One had died—Ed. D. Boydon. His end was peace.

The tract cause had received considerable attention during the year, and great interest was manifested in reference to it during the session. The anniversary on Monday night was numerously attended, and over three hundred dollars were raised for this enterprise. It was to have been held on Friday night, but was postponed on account of the rain. The Missionary Anniversary was held on Saturday night; the attendance was large and the interest considerable; some fifteen hundred dollars were raised, making the collections for the year some TWENTY-EIGHT THOUSAND DOLLARS! *We in the West* ought to pause over these figures. If Georgia and Alabama fall below this mark, after resolving to raise thirty thousand, I for one shall feel ashamed.

The sermons preached during the Conference were well attended. The pulpits of the Presbyterian, Independent Presbyterian, and Associate Reformed Churches were occupied by members of Conference—but not the pulpit of the Protestant Episcopal Church.

The large hall of the Presbyterian Female College was also used for sermons and addresses; and crowds were present on every occasion, notwithstanding the rain, and mud, and darkness of the nights. It is devoutly hoped that great good may result from the services held during the session.

Yorkville is a pleasant rural village, reached by a railway making off

from the Columbia and Charlotte road at Chester. The inhabitants appear to be refined and hospitable, and I should think the religious element is considerably developed among them. They talk about substituting some of their old and dingy churches with new ones, which are much needed—particularly by the Methodists and Presbyterians. The Female College edifice is a good building, and the institution, I understand, is in a flourishing state. Our Presbyterian brethren rarely fail in their educational undertakings. In this connection, I am happy to state, that the institutions under the care of this Conference are prosperous, and give promise of extended usefulness. Wofford College is developing finely under the efficient management of President Wightman and his associates.

Considerable interest was given to this session by the presence of a number of influential laymen, members of the legal conference, and of the joint board of finance.

### *Appointments.*

#### *Charleston District.*—H. A. C. WALKER, P. E.

Charleston, Cumberland, W. P. Mouzon.	Pon Pon mission, W. C. Kirkland, (one to be supplied.)
Charleston, Trinity, J. T. Wightman, Jos. Cross, sup.	St. George, J. T. Kilgo.
Charleston, Bethel, W. H. Fleming.	Walterboro', W. W. Jones, R. R. Pegues.
Charleston, Spring street, W. E. Boone.	Ashepoo and Combahee mis., P. A. M. Williams, (one to be sup.)
Charleston, St. James, W. A. Hemingway.	Prince William's mis., W. Hutto.
Cooper River, E. J. Pennington.	Black Swamp, S. Leard, R. W. Burgess.
Cooper River mission, G. W. Moore.	Allendale, S. B. Jones.
Back River mis., (to be supplied.)	Savannah R. mission, J. D. W. Crook, D. A. Ogburn.
St. Andrew's mis., (to be supplied.)	Okatie mission, (to be supplied.)
Cypress, W. H. Lawton, W. B. Curry.	Beaufort mission, J. R. Coburn.
St. George and St. Paul's mission, A. Nettles.	Edisto and Jehossee mission, C. Wilson.

#### *Georgetown District.*—C. BETTS, P. E.

Georgetown, L. M. Hamer.	Sumter circuit, B. English.
Santee mission, J. T. Du Bose, C. E. Wiggins.	Bennettsville, H. M. Mood, W. Fripp.
Sampit mission, T. Mitchell.	Society Hill mis., J. P. Hughes.
Black River and Pee Dee mission, J. W. Miller, A. H. Harmon.	Marion, D. J. Simmons.
Black River, W. L. Pegues, O. A. Chrietzberg.	Liberty chapel mis., J. A. Mood.
Black Mingo mis., G. W. Stokes.	Marion circuit, L. M. Little, J. W. Crider.
Lynchburg, J. H. Robinson.	Conwayboro', D. W. Seale, A. J. Evans.
Darlington, A. McCorquodale, J. W. Murray.	Waccamaw mission, J. A. Minnick, J. L. McGregor.
Sumter, A. C. Stacy, J. T. Munds, sup.	Upper Waccamaw mission, G. K. Andrews.

*Columbia District.*—W. CROOK, P. E.

Columbia, Washington st., C. H. Pritchard.	Barnwell, E. A. Price.
Columbia, Congaree mis., N. Talley.	Lexington, J. Bradley, E. A. Leonard.
Columbia, Marion street, O. A. Darby.	Santee, A. P. Avant.
Columbia circuit, D. D. Byars.	Upper Santee mis., W. Carson.
Richland Fork mis., A. L. Smith.	Winnsboro', J. S. Connor.
Blackville, E. J. Meynardie.	Fairfield, C. McLeod.
Orangeburg, M. L. Banks, F. M. Morgan.	Chesterville, S. Townsend.
	W. Martin, Agent of Columbia Female College.

*Cokesbury District.*—R. J. BOYD, P. E.

Cokesbury, A. M. Chrietzberg.	Greenville, F. M. Kennedy.
Abbeville, C. Murchison.	Greenville circuit, M. Eaddy, W. A. Clarke.
Edgefield, J. A. Porter, J. S. Hill.	Anderson, R. P. Franks, (one to be supplied.)
Aiken, (to be supplied.)	Walhalla mis., J. W. Zimmerman.
Graniteville mis., W. W. Mood.	Pickens, F. Smith.
Newberry, A. W. Walker.	Jocassee mis., L. Scarborough.
Newberry circuit, T. Raysor, J. M. Cline.	Pickensville, A. B. McGilvray.
Union, S. H. Browne, C. J. Gage.	Cokesbury School, J. W. Wightman.
Tiger River, and Enoree mission, J. Finger.	Tract Agent, W. A. McSwain.
Laurens, M. Puckett, A. P. Martin.	

*Charlotte District.*—H. C. PARSONS, P. E.

Charlotte, James Stacy.	Chesterfield, S. Jones.
Charlotte circuit, G. W. M. Creighton, J. H. Gleason.	Camden, W. A. Gamewell.
Concord, J. Watts.	Wateree mission, J. L. Shuford, W. S. Black.
Albemarle, D. May.	Lancaster, A. B. Stevens.
Cheraw, J. R. Pickett.	Catawba mission, A. J. Cauthen.
Wadesboro', L. A. Johnson.	Monroe, G. W. Ivey, (one to be sup.)
Wadesboro' circuit, M. A. McKibben, J. S. Nelson.	T. R. Walsh, Pres. Carolina Female College.

*Shelby District.*—J. W. KELLY, P. E.

Spartanburg, H. H. Durant.	Catawba, J. W. Puett.
Spartanburg circuit, C. S. Walker.	Lenoir, A. Irwin.
Yorkville, A. H. Lester.	Morganton, J. S. Ervin, (one to be supplied.)
Yorkville circuit, J. W. North.	South-Mountain mis., (to be sup.)
Lincolnton, L. Moore, M. A. Connelly.	Columbus, B. G. Jones.
Shelby, E. W. Thompson.	Upper Broad River mission, Joseph Parker.
Rutherford, P. F. Kistler.	
W. M. Whiteman, President of Wofford College.	
Whitefoord Smith, Professor in Wofford College.	

Charles Taylor, Professor in Spartanburg Female College.  
 A. M. Shipp, Professor in North-Carolina University.  
 Benjamin Jenkins, missionary to China.  
 J. H. Ward, transferred to the St. Louis Conference.

## XVIII. EAST-TEXAS CONFERENCE.

BISHOP PAINE.—NOVEMBER 19.

*Appointments.**San Augustine District.*—W. K. WILSON, P. E.

San Augustine, John C. Woolam.	Salem, Wm. Craig.
Shelbyville, W. H. Crawford.	Nacogdoches, S. A. Williams, M.
Panola, Nathan S. Johnson.	Mathews.
Henderson, Neil Brown.	Elysian Fields, David M. Stovall.

*Marshall District.*—JAMES T. P. IRVINE, P. E.

Marshall, John W. Fields.	Gilmer, Isaac Alexander.
Harrison and Harrison colored mission, F. M. Stovall, Wm. J. Joice.	Upshur, Alexander W. Goodgion.
Jefferson, Charles L. Hamill.	Dangerfield, Benjamin M. Scrivener, J. N. Hamill, supernumerary.
Coffeeville, H. D. Palmer.	Quitman, J. C. Smith.

*Clarksville District.*—JAMES R. BELLAMY, P. E.

Boston, Samuel Robbins.	Bonham, M. C. Robertson.
{ Clarksville, H. W. Cumming, M. W. Neely. Bowie, colored mission, Andrew Cumming.	Greenville, (to be supplied.)
	Sulphur, John F. Lard.
	Mt. Pleasant, J. W. H. Hamill.
Paris, A. C. McDougall, C. J. Cock.	Linden, Sol. T. Bridges, M. F. Cole, supernumerary.

*Dallas District.*—J. B. TULLIS, P. E.

Dallas, Levi R. Dennis.	Canton, John McMillon.
Sherman mission, W. E. Bates.	Rockwall, J. W. Chalk.
Kaufman, James A. Scroggs.	Border mission, Isaac B. Walker.
Alton, W. A. Stovall.	

*Palestine District.*—N. W. BURKS, P. E.

Palestine and Larissa, R. S. Finley.	{ Tyler, Samuel Lynch. Tyler, colored mission, (to be supplied.)
Crockett, W. P. Sandom,	
Cherokee, A. Young.	

Jacksonville, M. C. Simpson, W. E.	{	Anderson, Robert Crawford.
George, super.		Anderson, colored mission, A. L.
Athens, Wm. McCarty, S. D.		Kavanaugh.
Sansom, supernumerary.		Rusk, Thos. W. Rogers.

*Woodville District.*—JEFFERSON SHOOK, P. E.

Woodville, L. C. Crouse.	Liberty, L. B. Hickman.
Marion mission, J. W. Overall.	Madison, Abner Brown.
Sumpter mission, Randall Odom.	Newton, John Stubblefield.
Livingston miss., James G. Hardin.	Jasper, Jarvis L. Angell.

C. C. Gillespie, editor of the *Texas Christian Advocate*, and member of the Liberty Quarterly Conference.

H. B. Hamilton, Tract Agent, and member of the Tyler Quarterly Conference.

M. H. Porter, Principal of Starrville Female High School, and member of Tyler Quarterly Conference.

P. W. Hobbs, transferred to Texas Conference.

Yours in the bonds of Christian love,      JAMES T. P. IRVINE.  
*Sec. East-Texas Conference.*

The following committees were appointed to visit the institutions of learning :

*Gilmer Female College.*—J. T. P. Irvine, Isaac Alexander.

*Starville Female High School.*—N. W. Burks, Samuel Lynch, H. B. Hamilton.

*Fowler Institute.*—W. K. Wilson, Neill Brown, F. M. Stovall.

*McKenzie Institute.*—H. W. Cumming, S. Robins, M. C. Robertson.

*Paris Female Institute.*—J. R. Bellamy, A. C. McDougall, C. J. Cock.

#### *Examining Committees.*

*First Year*—Neill Brown, Samuel Lynch.

*Second Year*—L. R. Dennis, H. B. Hamilton.

*Third Year*—H. W. Cumming, M. C. Robertson.

*Fourth Year*—R. S. Finley, F. M. Stovall.

## XIX. VIRGINIA CONFERENCE.

BISHOP EARLY.—NOVEMBER 26—DECEMBER 5.

The Virginia Conference met at Richmond, November 26, and closed after a session of ten days. Bishop Early presided. The proceedings are reported in full in the *Richmond Christian Advocate*, from which the following items of general interest are transcribed.

The educational interests of the Church within this Conference jurisdiction are in a sound and promising condition. There are one male

and three female colleges within the territory, and under the fostering care of the Conference. These are: Randolph Macon College, the Female Collegiate Institution, Buckingham county, Va.; the Female College in the city of Petersburg, and the Wesleyan Female College, in Murfreesboro', N. C. These, by the successful training of the young, and the sound and accurate scholarship of their graduates, have all made to themselves a good name, and are of good report in all the land.

The Joint Board of Finance, a committee of ministers and laymen, is one of the most laborious and important committees of the Conference. It has charge of all fiscal matters pertaining to the support of the ministry. It projects plans for raising funds for the deficient travelling and superannuated ministers, their wives, widows, and children. The dividend to the claimants was 71 per cent.

The missionary treasury is in an improved condition, gradually and steadily advancing in the evidences of the appreciation of the cause of missions, and of the obligations to sustain it with an increasing liberality. The sum total of the collection approximates, perhaps passes beyond, the sum of *sixteen thousand dollars*. Three fourths of this amount will gladden the hearts of the General Treasurers. The result of the year will show an advance of several thousand dollars on the last years' report. In recording this result, the *Advocate* says: "It will be as easy in the current year to advance to twenty thousand as it was to reach the present point. It will never do to go back. Let the ministers 'speak to the people that they go forward.' The right feeling is awake; let it be kept awake and active. Congratulate us, South-Carolina, Alabama, Georgia, and look well about you, God is moving his people in Virginia to love and to good works. We are provoked to a holy emulation in the glorious enterprise of bringing the world to the obedience of faith. We are trying to show our faith by our works. To our brethren, lay and clerical, we say, twenty thousand dollars is the minimum of our year's offering to the cause of missions.

The anniversary meetings were spirited and successful, and the result added about fifteen hundred dollars to the treasury of the Conference Society.

It is believed five thousand souls professed faith in Christ under the labors of the ministers during the year. The success of the year, in winning souls to Christ, was a matter of grateful joy.

Only one minister, the Rev. F. S. Mitchell, had been called from labor to reward during the year. He was a good man. A useful life was closed by a serene and joyous death.

*Numbers in Society.*—Whites, 30,975; probationers, 3527; local ministers, 205; colored members, 5841; probationers, 362. There is an increase of white members over those reported last year, of 1050. A small decrease is reported among the colored people. But for the distinction in the report between members and probationers, the results of the year's labor would show an increase of 3577. This actual state of the accessions to the Church is, by the distinction in the report, reduced to 1054 as the gain of members. These are some of the good fruits of the gracious revivals of the past year. May the current year be even more abundant in gracious visitations, and the ingathering of precious souls.

*Sunday-schools and Bibles.*—This important department of our opera-

tions presents the following items of information : Sabbath schools, 322; superintendents, 390; teachers, 2565; scholars, 14,403; volumes in libraries, 37,480; copies of the *Sunday-School Visitor* taken, 956. Money expended in the schools, \$2041.14. Amount raised for the American Bible Society, \$1115.33. This is not a full report of the money contributed for the circulation of the Scriptures by our people, as very few of the collections of the Society's agents in our congregations are reported to our body.

### *Appointments.*

#### *Richmond District.*—T. C. HAYES, P. E.

Trinity, E. P. Wilson and S. P. Mooreman, sup.	Hampton, C. C. Pearson.
Centenary, N. Head.	Charles City and New-Kent, Benj. C. Spiller.
Union station, J. D. Blackwell and Thomas H. Jones, sup.	Williamsburg, S. P. Woodward, J. C. Garlick, sup.
Wesley Chapel and Rocketts, J. K. Littleton.	Eastville, Cyrus Doggett, A. S. Harly.
Clay st., Geo. H. Ray.	Gloucester, J. Shough.
Oregon, A. J. Beckwith.	York, A. M. Hall.
African mission, G. W. Nolley.	

Leroy M. Lee, editor *R. C. Advocate*.

#### *Fredericksburg District.*—WM. B. ROWZIE, P. E.

Fredericksburg station, Jos. A. Proctor.	Westmoreland, J. G. Rowe, (one to be supplied.)
Spotsylvania, Ro. B. Beadles.	King George, T. S. D. Covington.
King and Queen, John Bayley.	Fauquier, H. P. Nelms.
Middlesex, J. C. Hummer.	Stafford, Wm. G. Lumpkins.
Lancaster, B. R. Duval, P. Doll, sup.	Caroline, G. Mauzey, R. Scott, sup
	Rappahannock, T. H. Boggs.

#### *Washington District.*—W. W. BENNETT, P. E.

Washington City, D. S. Doggett, C. A. Davis, sup.	Loudoun, T. H. Haynes, S. H Creurd.
Alexandria, J. A. Duncan.	Warrenton, Wm. E. Judkins, (one to be supplied.)
Rock's Creek, J. J. Lambkin.	Springfield, E. A. Gibbs.
Howard, (to be supplied.)	Patterson's Creek, S. V. Hoyle.
Halifax, P. F. August.	Manassas, Ro. S. Nash.
Fairfax mission, (to be supplied.)	Prince William, David Wallace.
Potomac, W. B. Twyman.	
Leesburg, John L. Clark.	

#### *Charlottesville District.*—J. MANNING, P. E.

Charlottesville station, J. C. Granberry.	Orange, James F. Brannin.
Albemarle, S. McMullen, F. L. Wav.	Louisa, Wm. M. Ward, G. W. Harper, sup.



Nelson mission, J. F. Finnel.  
 Hanover, Thos. A. Pearce.  
 Scottsville, H. S. Atneal.  
 Fluvanna, Thos. Diggs, E. Chambers, sup.  
 Goochland, John P. Brock.

Madison, D. J. C. Slaughter.  
 Blue Ridge mission, A. J. Kaufman:  
 Elk Run, Thos. Y. Cash.  
 Harrisonburg and Woodstock, A. J. Brown.

*Lynchburg District.*—L. ROSSER, P. E.

Lynchburg, Third street, C. H. Hall;  
 Fourth street, G. W. Carter.  
 Amherst, J. B. Dey.  
 Buffalo, J. B. Fitzpatrick.  
 Lexington station, Paul Whitehead.  
 Lexington circuit, (to be supplied.)  
 Bedford, J. R. Waggoner.

Staunton, Wm. F. Bain.  
 Campbell, Robert T. Nixon.  
 Appomattox, John D. Southall, R. Gregory, sup.  
 Buckingham, Joseph Springs, A. Clark, sup.  
 Cumberland, Thos. D. Hoyle.  
 Fincastle, W. C. Blount.

*Randolph Macon District.*—WM. H. WHEELWRIGHT, P. E.

Randolph Macon and Boydton, T. A. Ware.  
 Randolph Macon circuit, Jos. H. Riddick.  
 Mecklenburg circuit, Milton L. Bishop.  
 Greenville, Jos. J. Edwards.  
 Brunswick, Wm. G. Cross.  
 Lunenburg, James S. Kennedy.  
 Prince Edward, A. Wiles, Wm. G. Dulin, M. M. Dance, sup.

Nottoway mission, (to be supplied.)  
 Farmville, J. S. R. Clark.  
 Charlotte, H. D. Wood, L. Skidmore, sup.  
 Northampton, Wm. Grant.  
 Southampton, John W. Howard.  
 President Randolph Macon College, W. A. Smith.  
 Agent Randolph Macon College, H. B. Cowles.

*Petersburg District.*—ROBERT MICHALES, P. E.

Petersburg:  
 Washington street, John E. Edwards, G. W. Charlton, sup.  
 Union, G. W. Deems.  
 Wesley chapel, John F. Poulton.  
 High street, J. D. Coulling, John Kerr, sup.  
 Factories mission, G. N. Winfree.  
 Chesterfield, Benjamin F. Woodard, James A. Morse.  
 Manchester, Oscar Littleton.

Powhatan, Thos. J. Bayton.  
 Amelia, Peter A. Peterson.  
 Dinwiddie, J. M. Arnold.  
 Sussex, Jos. Lear.  
 Sussex colored mission, W. A. Robertson.  
 Surry, Jesse K. Powers.  
 Prince George, H. P. Mitchell, A. Steward, sup.  
 Smithfield, John M. Saunders.  
 Tract Agent, D. P. Willis.

*Norfolk and Murfreesboro' District.*—J. A. RIDDICK, P. E.

Norfolk:  
 Cumberland street, F. Stanley, H. Billups, sup.  
 Bute street, Wm. H. Barnes.

Princess Ann E. M. Peterson.  
 Murfreesboro', Lemuel S. Reed.  
 Roanoke and Chowan, ———  
 Gates, J. W. White.

Granby street, George W. Lang-	Hertford, Wm. G. Williams.
horne.	Edenton, C. B. Riddick.
Portsmouth :	Pansquotank, Wm. J. Norfleet.
Dinwiddie street, J. R. Finley.	Elizabeth City mission, (to be sup-
African mission, (to be supplied.)	plied.)
Wesley chapel, Jos. H. Amis.	Gamdes, T. L. Williams.
Gosport, J. S. Briggs.	Indian Ridge, B. F. Story.
Norfolk circuit, Lloyd Moore.	Currituck, G. W. Trimyear.

J. H. Davis, President Wesleyan Female College, Murfreesboro, N. C.  
 B. F. Johnson, Agent for Wesleyan Female College, Murfreesboro',  
 N. C.

F. J. Boggs, of the Greenbrier District, and C. H. Boggs, of the Mon-  
 roe District, transferred to Western Virginia Conference.

## XX. MISSISSIPPI CONFERENCE.

BISHOP PEIRCE.

### *Appointments.*

*Natchez District.*—LEWELL CAMPBELL, P. E.

Natchez, W. H. Watkins.	Wilkinson, I. A. B. Jones.
Woodville, J. J. Wheat.	Percy's Creek, E. A. Flowers.
Laurel Hill mis., J. D. Newson.	Clinton, John Lusk.
Washington and col. mis. Wm. B.	East-Feliciania, G. D. Wake.
Johnson.	East-Feliciania col. mis., J. B. Hig-
Kingston, J. G. Hollins.	ginbottom.
Buffalo, Samuel Dawson.	Jackson, Wm. H. Scales.
Pinckneyville and Barrows, T. W.	Bayou Sara and col. mis. P. E.
Brown.	Green.
Homochitto mis., D. F. Lewis.	

Centenary College, J. C. Miller, President.

Centenary College, Preparatory Department, A. G. Miller.

*Fayette District.*—JOHN G. JONES, P. E.

Fayette cir., G. F. Thompson, W.	Bayou Pirere col. mis., W. H. Mul-
W. Graves.	lins.
South-Jefferson col. mis., C. T.	Georgetown, A. B. Nicholson.
French.	Pearl River, H. M. Youngblood, K.
North-Jefferson col. mis., J. H.	A. Jones.
Merrill.	Amite, C. R. Godfrey.
Scotland, J. B. Bowen.	St. Helena, Allen Castle, B. Pipkin,
Bayou Pirere, H. M. Ercanhack, R.	supernumerary.
T. Hennington.	

*Vicksburg District.*—B. M. DRAKE, P. E.

Vicksburg, C. K. Marshall.  
 Vicksburg col. mis., H. Copeland.  
 Warren and col. mis., G. H. Clinton,  
 (one to be supplied.)  
 Clinton, J. R. Lambeth, (one to be  
 supplied.)  
 Ostend mis., (one to be supplied.)  
 Jackson, James Walton.

Raymond and Spring Ridge, Wm.  
 M. Curtis.  
 Crystal Springs, D. A. J. Parker.  
 Port Gibson and Grand Gulf, L.  
 Wiley, B. Jones.  
 Rocky Springs, H. M. Boothe, V.  
 H. Johnson.

*Greenville Mission District.*—W. B. HINES, P. E.

Greenville, W. G. Millsaps.  
 Greenville col. mis., E. A. Smalley.  
 Bolivar, Wm. Wadsworth.  
 Miller's Bend, D. M. Wadsworth.

Middle Deer Creek, J. H. Shelton.  
 Swan Deer Creek, (to be supplied.)  
 Villulo, R. W. Lambeth.  
 Sunflower mis., E. F. Mullins.

*Yazoo District.*—L. PEARCE, P. E.

Yazoo City, W. P. Barton.  
 Yazoo mission, A. Becton.  
 Yazoo circuit, D. M. Wiggins.  
 Big Black mis., F. M. Featherston.  
 Valley mission, (to be supplied.)  
 Holmes, H. J. Harris.  
 Richland and Lexington, T. M.  
 Ward.  
 Ebenezer, T. C. Rayner.

Black Hawk, D. W. Dillahay.  
 Middleton, I. G. Carlisle.  
 Carrollton, Joseph Nicholson.  
 Carrol, (to be supplied.)  
 Sidon, J. English.  
 Honey Island, H. Williamson.  
 Greenwood, W. P. Dickerson.  
 North-Warren, J. I. E. Byrd.  
 North-Warren mis., J. W. Jones.

*Sharon District.*—H. H. MONTGOMERY, P. E.

Sharon and Thornton's chapel, G.  
 C. Light.  
 Canton, J. L. Forsythe.  
 Madison col. mis., A. Day.  
 Vernon and Livingston, J. Mat-  
 thews.  
 Robinson's Plantations, J. S. Har-  
 ris.  
 Carthage, J. G. Deskin.

Attala, Whitfield Harrington.  
 Bankston, (to be supplied.)  
 Greensboro' mis., B. Avent.  
 Starkville and Pierce's chapel, H.  
 T. Lewis.  
 Octibeha mis., T. C. Parish, J. M.  
 Jones, supernumerary.  
 McWillie's col. mis., (to be sup-  
 plied.)

Madison College, T. C. Thornton, President, J. M. Pugh, Professor.  
 B. J. Woodward, Agent for Sharon Female College.

*Paulding District.*—R. J. JONES, P. E.

Paulding, Wm. Price.  
 Westville, A. J. Smith,  
 Talahala mis., F. W. Sharborough.  
 Raleigh, J. M. Turner.  
 Hopeville mis., R. A. Sibley.

Brandon, J. A. Godfrey.  
 Hillsboro', J. A. Light.  
 Decatur, G. J. Mortimer.  
 Philadelphia, J. J. Clark.  
 Louisville, D. McDonald.

*Covington District.*—J. Y. GRIFFINE, P. E.

Covington, John T. Dew.  
 Franklinton, H. D. Berry.  
 Sea Shore, E. R. Strickland.  
 Gainsville, J. Boyce.  
 Columbia, S. T. Swiney.

Leaf River mis., J. H. Massey.  
 Black Creek, J. D. Willis.  
 Livingston, Wm. S. Townsend.  
 East Baton Rouge, G. S. Vickers.

R. Abby, Agent for Tract Society and raising funds for Depository in New-Orleans and belongs to Vicksburg Quarterly Conference.

S. W. Speer transferred to Memphis Conference and appointed to Marshall Institute.

B. B. Whittington transferred to Ouachita Conference, and appointed to Plum Bayou circuit.

J. R. Thomas transferred to Alabama Conference.

R. T. Jones left without appointment by vote of Conference.

## XXI. GEORGIA CONFERENCE.

BISHOP ANDREW.—DEC. 3-12.

The Conference met on Wednesday, Dec. 3d, in Americus, there being present a large number of the preachers. Bishop Andrew was present, in good health, and from time to time, during the session, his fatherly counsels and affectionate exhortations have been delivered to the brethren in a spirit truly apostolic. These latter too, received them as from one greatly beloved by them, one who becomes more and more endeared to them, as his advancing years warn them that his day of labor is drawing nearer its close.

The Conference has mourned this year the death of its oldest member, Rev. Wiley Warwick. He entered the travelling connection early in the present century, and though for a long time on the superannuated list, he was always a diligent and faithful minister of the Gospel. A young man, too, fell—the youngest probationer in the Conference—W. H. Morton—and one in middle life—A. Neese, who was stricken with paralytic apoplexy, at an eating-station on the Georgia Railroad, while on his return from a visit to North-Carolina, and died in a few days, at home, on the 30th November. Thus the warning has come to all ages among us, and each one asks: "Who shall next be taken?"

The Conference is proceeding satisfactorily and harmoniously with its business. It has been a year of general religious prosperity, and, thus far, one of the most pleasant conferences we ever attended. The morning prayer-meetings have been diligently attended, and the preachers have communed together in spirit, and felt that they were one in Christ.

The anniversary meetings have all been spirited and successful.

Twenty-nine travelling and local were admitted to the order of deacons, and ordained on Sabbath morning.

Twenty-five travelling and local were ordained elders on Sabbath afternoon.

*Tract Society.*—At the anniversary of this Society addresses were delivered by the Rev. Dr. Summers and R. J. Morgan, Esq., of La Grange. The collection amounted to \$500. The cause in the Conference is prospering in every thing except the collections.

*Missionary Society.*—The total amount raised in the Conference for missions during the year, is \$21,000. At the anniversary, Dr. Summers and Bishop Andrew delivered addresses. A fine spirit prevailed. "Something more than twelve hundred dollars came in that night."

*Bible Society.*—The collections for the American Bible Society, in the Conference, reached the sum of \$5400.

*Rev. L. Pierce, D.D.*—On Sunday night this eminent minister, preached, by request, his semi-centennial sermon, this being the completion of the fiftieth year since he was received into full connection and ordained deacon. He was admitted on trial, at the South-Carolina Conference, in 1804. His sermon was a master-piece. Its delivery consumed more than two hours. His comparison between the Methodism of the olden time and modern Methodism, was most graphically drawn; and I am much mistaken in my augury if the members of the Georgia Conference did not secretly resolve to stand in the way and inquire for the old paths, with a determination to return to them and walk therein. Verily, the words of that wise man are as goads! I am happy to say that he is in fine health, and moves about with the agility of one of his sons. He seems, to borrow his own language, as if he might preach fifty years longer!

The following preachers were admitted on trial: Robert W. Lovett, Ed. F. Gates, Jacob C. Neese, Cicero H. Mitchell, Goodman Hughes, Wm. A. Parks, Jas. D. Junkin, Wiley T. Hamilton, Wm. T. McMichael, Alex. M. Thigpen, Geo. H. Patillo, J. W. Reynolds, Smith Davenport, Robert W. Dixon, Fr. X. Foster, and Wm. Park.

*Educational.*—The work of providing for the education of the sons and daughters of our Church still goes bravely on in Georgia. Emory College, the first born, is also the best beloved of the Conference, and Rev. W. J. Parks is still detailed for the work of completing the endowment of the College. His success during the past year has been encouraging; and it is hoped that this year will see the work completed. But the Conference does not confine her affections to Emory. The Wesleyan Female College has reached so high a condition of popularity, that it becomes necessary to enlarge her borders. The trustees were recently called together and resolved to endeavor to build a large new chapel, with recitation and music rooms attached, so as to surrender for dormitories the room now occupied for these purposes in the college building. The Conference was asked to give an agent for raising the money needed, which it readily granted—and the Rev. J. P. Duncan was appointed to this service. The citizens of La Grange having proposed to the Conference to pay \$20,000 towards purchasing the large college building and its appurtenances, belonging to the Messrs. Montgomery of La Grange, if the Conference would raise another \$20,000, and make it a Conference institution; the proposal was accepted, and the Rev. W. G. Connor was appointed agent to raise the stipulated amount. It was strenuously urged that the money could well nigh be raised among the Methodists of Western Georgia.

*Conference Statistics.*—These are not as prosperous as we could de-

sire in such a body, but they are not absolutely discouraging. There is a small increase in the membership. The report shows 50,653 whites, an increase of 311; and 23,550 colored, an increase of 1996. It is probable that more attention has been given to the purgation of the church records, and in this way the reports show a smaller increase. These purgations are essential to accuracy.

The Joint Board of Finance settled with the numerous claimants at the rate of 78.8-10. The presence of the lay-stewards at Conference has a good effect.

The session was a harmonious one. Good was accomplished, and the year's work, it is hoped, will show the good fruits of the seed sowed in the good soil of the ministers' hearts.

The next Conference will meet at Washington, Wilkes Co., Ga.

### *Appointments.*

#### *Augusta District.*—JAMES B. PAYNE, P. E.

Augusta, St. John's, A. T. Mann.	Waynesboro, W. J. Cotter, J. G.
St. James, W. M. Crumley.	Worley.
Trinity col. mis. and Factory mis.,	Burke col. mis., R. J. Harwell.
L. Q. Allen.	Louisville, J. M. Dickey, A. J. Dean.
Savannah, Trinity, Joseph S. Key.	Jefferson col. mis. (to be supplied.)
Wesley chapel, T. H. Jordan.	Richmond, Dennis O'Driscoll.
Andrew chapel, L. B. Payne.	Warrenton, Josiah Lewis.
City mission, D. T. Holmes.	Sparta, W. R. Foote.
Chatham mission, (to be supplied.)	Hancock, F. F. Reynolds.
Springfield, P. C. Harris.	Hancock col. mis., Jas. Jones.
Sylvania, D. W. Calhoun.	Columbia, J. H. Grogan.
Scriven col. mis., D. E. Starr.	

#### *Athens District.*—JOHN W. TALLEY, P. E.

Athens, H. H. Parks.	Greensboro', G. Bright, C. Mitchell.
Athens col. mis., W. S. Turner.	Lexington, R. Lane, W. H. Moss.
Watkinsville, W. H. C. Cone, J. C.	Washington, J. O. A. Clarke.
Neese.	Wilkes, John S. Dunn.
Factory mission, H. Cranford.	Lincolnton, W. P. Arnold.
Madison, D. Kelsey.	Elberton, J. W. Knight, J. W.
Morgan, A. W. Rowland.	McGeehee.
Kingston col. mis., J. P. Howell.	Broad River mis., N. H. Palmer.

#### *Dahlonega District.*—D. D. Cox, P. E.

Dahlonega, J. W. Turner, W. B.	Elijay mis., J. H. Mashburn, S. A.
Baily.	Clark.
Gainesville, W. W. Brewer.	Blairsville mis., Goodman Hughes.
Carnesville, A. J. Deavours, W. A.	Morganton mis., Jos. Chambers.
Parks.	Murphy mis., J. W. Brady, Jas.
Clarksville, T. T. Christian, W. A.	V. M. Morris.
Edwards.	Clayton mis., R. H. Waters.
Canton, W. G. Allen.	

*Atlanta District.*—W. R. BRANHAM, P. E.

Atlanta, Wesley chapel and col. charge, C. W. Key.	Newton, J. W. Yarborough.
Trinity and Evans chapel mis., H. J. Adams.	Covington and Oxford, E. W. Speer, A. Means, supernumerary.
Atlanta, C. Trussell.	McDonough, A. Gray.
Decatur, J. M. Armstrong.	Powder Spring, A. Dorman, J. R. Owen, supernumerary.
Lawrenceville, J. W. Burke, W. T. Hamilton.	Marietta, W. J. Scott.
Monroe, R. W. Lovett.	Roswell, I. N. Craven.

Emory College, W. J. Sassnett, Professor ; W. G. Parks, Agent.  
G. J. Pearce, Agent Bible Society.

*Rome District.*—J. C. SIMMONS, P. E.

Rome, W. H. Evans.	Spring Place, H. H. McHan.
Etowah mis., (to be supplied.)	La Fayette, W. M. D. Bond, J. B. Key.
Cave Spring, T. B. Harben, (one to be supplied.)	Dade mis., John Strickland.
Cedar Town, J. W. Trawick.	Summerville, W. F. Conley.
Cassville, L. J. Davies.	Subligna, W. T. Norman.
Calhoun, R. F. Jones.	Lookout Mountain mis., (to be supplied.)
Dalton station, M. A. Clonts.	
Dalton circuit, H. P. Pitchford.	

*Lagrange District.*—S. ANTHONY, P. E.

Lagrange, Jesse Boring.	Newnan, James Harris.
Troup, W. A. Florence.	Palmetto and col. mis., M. H. Hebard, (one to be supplied.)
Greenville, J. R. Littlejohn, Geo. Patillo.	Carrolton, R. Stripling.
Zebulon, S. C. Quillian.	Villa Rica, Thomas Boring.
Jackson, J. Rush.	Franklin, W. P. Clonts.
Griffin station, C. R. Jewett.	West-Point, L. G. Wiggins.
Fayetteville, W. M. Watts.	Harralson mis., (to be supplied.)

W. G. Conner, Agent Lagrange Female College.  
C. W. Thomas, Chaplain U.S.N.

*Macon District.*—JOHN W. GLENN, P. E.

Macon and Vineville, James E. Evans, (one to be supplied.)	Jeffersonville, P. M. Ryburn.
City mis. and col. ch., W. F. Cook.	Perry and Ocmulgee mis., C. A. Fulwood and J. M. Bright.
Clinton and Bethel col. mis., M. W. Arnold and F. L. Brantly.	Fort Valley and col. mis., D. Blacklock, J. Dunwody.
Monticello, J. B. McGehee.	Culloden and Knoxville mis., F. X. Forster, W. McMichael.
Eatonton and col. mis., E. P. Birch, and A. M. Thigpen.	Forsyth and col. mis., J. M. Marshall and Morgan Bellah.
Milledgeville, Thos. H. Stewart.	

J. Blakely Smith, Tract Agent.  
O. L. Smith, President of Wesleyan Female College.  
J. P. Duncan, Agent of Wesleyan Female College.  
E. H. Myers, Editor *S. C. Advocate*.

*Columbus District.*—L. RUSH, P. E.

Columbus, A. M. Wynn and Geo. G. N. McDonald.	Flint River mis., Wyatt Brooks.
Col. charge, E. N. Boland.	Talbotton, R. B. Lester.
Factory mis., Raleigh Greene.	Talbot cir., R. A. Conner, W. W. Tidwell.
City mis., W. A. Simmons.	Thomaston, Thomas F. Pierce.
Cussetta, T. H. Whitby, J. H. Harris.	Upson and col. mis., E. W. Reynolds and M. H. Hamby.
Buena Vista, J. B. Wardlaw and J. W. Reynolds.	Hamilton, W. H. Potter, R. Dixon.
Butler, Smith Davenport.	Whitesville, M. F. Malsby.

Lovick Pierce, Conference Missionary.

*Americus District.*—GEORGE C. CLARKE, P. E.

Lumpkin, W. G. Parks.	Starkville and col. mis., J. T. Ainsworth.
Stewart, J. T. Turner, J. D. Junkin.	Americus, J. W. Hinton.
Chattahoochee mis., (to be supplied.)	Americus cir. and Sumpter mis., I. L. Potter, W. Park.
Cuthbert and Emmaus, J. B. Jackson.	Oglethorpe, W. D. Shea.
Fort Gaines, D. Crenshaw.	Vienna and Dooly mis., J. E. Sennett, A. H. Ogletree.
Terrell, D. Williamson.	Hawkinsville, J. H. Reese.

*Sandersville District.*—W. KNOX, P. E.

Sandersville, D. J. Myrick.	Darien, J. M. Austen.
Irwinton, W. S. Baker.	McIntosh mis., E. White.
Dublin, W. C. Rowland.	Emanuel mis., (to be supplied.)
Jacksonville, R. N. Cotter.	Bryan and Bullock, B. F. Brecklove.
Reidsville, W. P. Pledger.	
Hinesville, T. S. L. Harwell.	

W. D. Matthews, C. L. Hays transferred to the Alabama Conference.  
 F. Gates and A. M. Davis transferred to Florida Conference.  
 J. L. Terry transferred to Texas Conference.

## XXII. TEXAS CONFERENCE.

BISHOP PAINE—DEC. 3-9.

The seventeenth session was held at Gonzales.

From the Texas *Christian Advocate* we gather the following items :  
 Preston W. Hobbs was transferred from the East-Texas Conference ;  
 A. F. Cox, V. H. Hey, A. Davidson, P. Tacket, and L. S. Friend were readmitted into the travelling connection. Fourteen were received on trial. Ten were continued on trial. And two were discontinued at their own request.



Nine were admitted into full connection.

The missionary collections were largely in advance of any former year; and it was resolved to raise \$8000 this year.

The literary interests of the Conference are in a prosperous condition, though there are some difficulties with regard to Rutgersville College.

Resolutions in favor of Soule University pledge the members of the Conference to assist the agent in collecting funds, and to use their influence to increase its patronage.

The increase of the membership for the year is 1356 whites and 426 colored, in full connection. Increase of members on trial, 97 whites, and 156 colored.

The Conference had a pleasant session, and the work within its bounds is in a prosperous condition.

### *Appointments.*

#### *Galveston District.*—HOMER S. THRALL, P. E.

Galveston station, William H. Seat.	Richmond, Caleb L. Spencer.
Galveston African mission, (to be supplied.)	Columbia, Benjamin D. Dashell.
Houston, J. E. Ferguson.	Brazoria, Hiram G. Carden.
Union Chapel, Joshua B. Whittenberg.	Oyster Creek, Byron S. Carden.
	San Felipe, James McLeod.
	Lynchburg, (to be supplied.)

#### *Rutgersville District.*—DANIEL MORSE, P. E.

Rutgersville circuit, Leonard S. Friend.	Egypt circuit and col. mis., William G. Foote, Thomas B. Ferguson.
La Grange station, Thomas B. Buckingham.	Matagorda, Robert P. Thompson.
Navidad, Allen M. Box.	San Bernard, Robert J. Gill.
Brenham, C. W. Thamas, Thomas Woldridge, sup.	Hallettsville, David W. Fly.
	Columbus circuit, John Budd.

#### *Huntsville District.*—WILLIAM C. LEWIS, P. E.

Huntsville station, Andrew Davis.	Washington, James M. Wesson.
Cold Spring, Edward F. Thwing.	Chapel Hill and Caney Chapel, Lewis B. Whipple.
Montgomery, Calvin H. Brooks.	Brazos African mission, John H. Davidson.
Anderson, Benjamin F. Perry.	Madisonville, Lewis J. Wright.
Plantessville, James H. Addison, F. A. McShan, sup.	

James M. Follansbee, Professor of Languages in Soule University.

Robert W. Kennon, agent for Soule University, and attached to Chapel Hill Quarterly Conference.

#### *Austin District.*—JOHN W. PHILLIPS, P. E.

Austin station, James W. Shipman.	Bastrop station, Gideon W. Cottingham, and agent for Bastrop Academy.
Austin City mission (to be supplied.)	

Austin circuit, Hiram M. Burrows.	Bastrop circuit, Isaac G. John.
Cedar Creek, John C. Colbe.	San Marcos, William A. Smith.
Lockhart, Henry D. Hubert.	San Saba mis., Wesley Smith.

*San Antonio District.*—ASBURY DAVIDSON, P. E.

San Antonio station, Horatio V. Phillpot.	Ciholo, William P. Read.
Medina, Augusta C. Fairman.	Helena, Preston W. Hobbs.
Gonzales station, Ivey H. Cox.	Seguin, Job M. Baker.
Gonzales circuit, Buckner Harris.	Kerrville, Robert W. Pierce.
	Blanco mis., (to be supplied.)

*Victoria District.*—OSCAR M. ADDISON, P. E.

Victoria circuit, Joshua H. Shapard.	Goliad, Alexander F. Cox
Port Lavaca, James W. Cooley.	Live Oak, (one to be supplied.)
Texana circuit, Henderson S. Lafferty, William F. Compton.	Uvalde, James M. Stringfield.
Clinton, Thomas F. Windsor.	Corpus Christi, Orceneth A. Fisher.
Guadalupa col. mission. Thomas F. Cook.	Refugio, William C. Rees.
	Brownsville, (to be supplied.)

*Fort Worth District.*—JAMES G. JOHNSON, P. E.

Fort Worth circuit, Fountain P. Ray.	Gatesville, Benjamin A. Kemp.
Clear Fork, Pleasant Tackett.	Hillsborough, Jackson L. Crabb.
Fort Belknap, (to be supplied.)	Brazos station, Indian mis., (to be supplied.)
Meridian, John R. White.	

*Springfield District.*—MORDECAI YELL, P. E.

Springfield circuit, William F. Hubert.	Waxahatchie, Henry W. South.
Fairfield, George W. Burrows.	Marlin, Robert N. Drake.
Corsicania, Walter S. South.	Boonville, Joseph H. D. Moore.
	Centreville, Hiram M. Glass.

*Waco District.*—JOSIAH W. WHIPPLE, P. E.

Waco circuit, Franklin C. Wilkes.	Cameron cir., Valentine H. Hey.
Belton circuit, John Carpenter.	Caldwell, Solomon S. Yarbrough.
Port Sullivan col. mis., James P. Snead.	Georgetown, Robert G. Rawley.
	Hamilton, James Rice.

Robert Alexander, Bible Agent and member of the Belton Quarterly Conference.

Rufus Y. King, Tract Agent and member of the Caldwell Quarterly Conference.

*Texas German District.*—JOHN W. DE VILBISS, P. E.

Galveston station, Henry P. Young and Peter Moelling, who is also editor of the <i>Evangelical Apologist</i> .	Victoria mission, Gustavus Elley.
	New - Braunfels mis., Frederick Vordenbimen.
	San Antonio mis., Ulrich Stiener.

Houston mission, Anthony Warns, Fredricksburg and Comfort, Henry August Engel. Bauer.  
 Industry mission, John C. Kobb. Llano mission, Charles A. Grote.  
 Bastrop mis., Edward Schneider.

George S. Gatewood, William G. Nelms, and Thomas G. Gilmore, were located at their own request. Isaac P. Jeffers and James A. J. Smith discontinued at their own request.

Jesse Hord, John Haynie, Daniel Carl, Bryant L. Peel, George Tittle, and Alfred B. F. Kerr were granted superannuated relations.—*Texas Christian Advocate*.

### XXIII. ALABAMA CONFERENCE.

BISHOP PIERCE.—DEC. 10-17.

The Alabama Conference held its session at Tuskegee, Ala., Dec. 10-17, Bishop Pierce presiding. The Bishop made all possible efforts to reach the seat of the Conference at the opening of the session, but did not arrive at Tuskegee until one day's business had been dispatched. The Rev. E. V. Levert presided before the arrival of the Bishop.

A large and promising class of preachers was admitted on trial, and an excellent class was received into full connection and to deacon's orders. Several, however, were located and superannuated, and some placed on the list of supernumeraries. Four were reported deceased, namely: Thos. Burpo, James M. Wells, Rob. W. Spence, and Jas. S. Belton. These all died in faith. Brother Belton was one of our missionaries to China, and strange, indeed, is the providence by which he has been so soon removed from that important field, where he gave promise of being extensively useful. He died at New-York—being favored in his last hours with the sympathies and kind regards of the excellent Bishop Janes, his wife, and other friends, whose Christian attentions were appropriately recognized by an unanimous vote of the Conference.

The report of the Joint Board of Finance was encouraging, and shows that the financial tone of the Conference is in an improving state.

The Treasurer of the Missionary Society reports over THIRTY-ONE THOUSAND DOLLARS as the revenue for the past year; and the Society, in throwing this banner to the breeze, invites South-Carolina, Georgia, or any other Conference, to come over and take it. It has resolved not to raise less the coming year. The anniversary was held on Saturday night; eloquent and appropriate addresses were delivered by the Hon. and Rev. H. W. Hilliard and Bishop Pierce. The *subscription*—which was taken in a quiet manner—amounted, we believe, to seven or eight hundred dollars.

The Tract interest was zealously attended to by the late agent, the Rev. F. G. Ferguson, and bids fair to be a valuable auxiliary to the Publishing House. The anniversary meeting was one of interest; excellent speeches having been made by the editor of the *Southern Christian Advocate* and the Bishop; some four or five hundred dollars were raised on the occasion.

The Committee on Education made a good report, showing that the institutions of learning under the patronage of the Conference are in a promising condition. The Southern University has increased its fund beyond two hundred thousand dollars, and it is still increasing. The building is in course of erection, the Trustees *making haste slowly* in this great enterprise. The Tuskegee Female College has developed in a wondrous manner. It already numbers one hundred and ninety students of various grades. The Rev. A. A. Lipscomb, D.D., who was elected to the presidency at the last Conference, is the very man for the place he fills. He is a gentleman of scholarly attainments, habits, and tastes, and makes his impress upon every branch of the institution: the laboratory, the library, the department of art, the domestic *regime*—every thing shows that a master mind is there. The building is one of the finest collegiate edifices in the United States. It is of the Romanesque order, and is nearly finished. It is susceptible of enlargement, and the great influx of students shows that it must very soon be enlarged. Though a costly edifice, the liberality of the citizens of Tuskegee and the surrounding region has been so great, that only about six thousand dollars were due upon it; and half of that amount was subscribed at an educational meeting held in the splendid hall of the College on Monday night, after two capital speeches by Dr. Rivers, President of the Southern Wesleyan University, at Florence, Ala., and the Hon. and Rev. H. W. Hilliard; it is rarely one's good fortune to listen to platform speaking of such excellence.

The Sunday-school and Bible interests received considerable attention from the Conference, and one of the oldest ministers, the Rev. E. V. Levert, was appointed Agent of the Sunday-school cause, for the ensuing year.

A memorial from the Quarterly Conference of Montgomery station, praying the Conference to sanction the establishment of a Church paper at Montgomery, was presented by Messrs. Hilliard and Wilkinson, and the measure was ably advocated by them and others; but, meeting with strong opposition in view of the relation of the Conference to our existing publishing interests, and particularly to the *New-Orleans Christian Advocate*, the memorial was withdrawn.

A resolution was adopted by the Conference, *nem. con.*, and without discussion, memorializing the next General Conference to expunge the rule respecting "the buying and selling of men, women, and children, with an intention to enslave them," from the General Rules of the Church, and requesting the Bishops to pass round the resolution to all the other Conferences for their concurrence.

#### DEATH OF THE REV. JOSIAH EVANS.

This aged local preacher of the Methodist E. Church, South, left his home in Russell Co., Ala., a few days ago, and came to Tuskegee to attend the session of the Alabama Conference. He worshipped with us in the congregation, and mingled with the large crowd that thronged the conference room. He was noticed by many of the visitors and members because of his venerable appearance, his gray locks, his dignified mien and his healthful condition. The Conference closed its session this day, Dec. 17th, about 6½ P.M., and he was returning from the

College chapel, where the appointments were read, to his lodgings. Just as he arrived at the Court-house Square, he fell on his face in the street. On being discovered he was taken into a store, and physicians were promptly called in, but in fifteen minutes from the time of falling he breathed his life out. The physicians are of the opinion that the disease by which his life has been so suddenly terminated is apoplexy.

The next session of the Alabama Conference is to be held at Selma. The appointments for the year accompany this hasty communication :

### *Appointments.*

#### *Mobile District.*—JOSHUA T. HEARD, P. E.

Mobile:	Toulminville and Turnerville, (to be supplied.)
Franklin street, Thos. J. Koger.	Pascagoula, Wm. A. Montgomery.
State street colored mission, Alex. McBride.	Black Creek mission, Benj. G. Fleming.
German mission, (to be supplied.)	St. Stephens, Wm. A. Sampey.
St. Francis street, Edwin Baldwin.	Maurila mission, Robert Smilie.
Little Zion colored mission, (to be supplied.)	Miltonville, John H. Gibbs.
Wesley Chapel, Thos. C. Weir.	Enterprise, Junius E. Newman,
West Ward, Geo. R. Talley.	Abram Adams.

#### *Demopolis District.*—JAMES A. HEARD, P. E.

Demopolis, Thos. P. Crymes.	Uniontown and Cottonwood colored mission, Wm. P. Harrison.
Arcola colored mission, Thos. Y. Armstrong	Orrville, Lawrence M. Wilson, Moses E. Butt.
Spring Hill, James H. Ewing.	Bladon's Springs, Geo. A. Shaeffer,
Linden, Geo. F. Ellis.	Bennet B. Ross, sup.
Dayton, Mark S. Andrews.	Gaston, Leroy Massingale.
Dayton colored mission, John C. Huckabee.	McKinley colored mission, Rob. Y. Rew.
Butler, James M. Campbell.	

#### *Macon District.*—THOS. Y. RAMSEY, P. E.

Macon, Wm. E. M. Linfield.	Belmont, James W. Shores, (one to be supplied.)
Warsaw and Bogue Chitto colored mission, Wm. C. Hearn.	Forkland and Watson's Chapel, Wm. Ira Powers, James M. Patton, sup.
Seoola, Danl. M. Hudson.	Willow Pond colored mission, (to be supplied.)
Sumterville, Whitman C. Turner.	Eutaw, Rob. M. Saunders.
Gainesville, (to be supplied.)	De Kalb, James R. Thomas.
Livingston, Jos. B. Cottrell.	
Lauderdale, And. J. Coleman, Wm. R. Towles.	

#### *Tuskaloosa District.*—JOS. J. HUTCHINSON, P. E.

Tuskaloosa, Saml. Armstrong.	Greensboro' colored mission, (to be supplied.)
Tuskaloosa cir., James L. Sampey.	

Scottsville mission, John T. M. Gregory.  
 North-Port, Samuel Briggs.  
 New-Lexington, Evans Nicholson.  
 Brush Creek, Jos. T. Curry.  
 New-Prospect, James A. Peebles.  
 Newbern and Oak Grove, Wm. M. Motley.  
 German Creek colored mission, (to be supplied.)

Greensboro', Edward Wadsworth.  
 Prairie Creek colored mission, John W. McCann.  
 Marion, Phil. P. Neely.  
 Jones Valley, Edward McMeans.  
 Cahawba River mission, (to be supplied.)  
 Tuskaloosa Methodist Female High School, John M. Bonnell, Principal.

Christopher C. Callaway, Agent for Southern University, and attached to Greensboro' Quarterly Conference.

*Columbus District.*—GEORGE SHAEFFER, P. E.

Columbus, Christopher D. Oliver.  
 Columbus colored mission, (to be supplied.)  
 Plymouth colored mission, (to be supplied.)  
 Columbus circuit, Wm. Murrah.  
 Fayetteville, Francis Walker.  
 Moscow, James M. Gann.  
 Caledonia, Wm. Vaughan.  
 Athens, George W. Brown.  
 Mt. Zion, Saml. N. Adams.

Pickensville and Carrolton, Gabriel Hawkins.  
 Greene, James D. Cameron.  
 Pickens, Julius N. Glover, Jos. B. Stone.  
 Macon circuit, John W. Ellis.  
 Prairie Hill and colored mission, Silas H. Cox.  
 Plum Creek colored mission, Elisha Callaway.

*Blountsville Mission District.*—CHAS. STRIDER, P. E.

Blountsville, James R. Pickett.  
 Jasper, Joseph Linn.  
 Murphrees Valley, Nathaniel H. Self.  
 Hancock mission, Rufus Nicholson.  
 Pikeville mis., Ulysses L. Thompson.  
 Warrior mission, Abijah Watson.  
 Ashville, Warren D. Nicholson.

Harpersville, Learner B. McDonald.  
 Little River mission, (to be supplied.)  
 Lebanon, Uriah Williams.  
 Town Creek mission, (to be supplied.)  
 Short Creek mission, Robt. R. Roberts.

*Talladega District.*—WILLIS D. MATTHEWS, P. E.

Talladega, John S. Moore.  
 Coosa mission, Geo. J. Mason.  
 Talladega and Alexandria colored mission, Edward Patton.  
 Weewokaville, John B. Powers.  
 Marble Valley mission, Jos. T. Abernathy.  
 Socapatoy, Danl. G. W. Ellis.  
 Tallapoosa, (to be supplied.)  
 Randolph, James M. Towles.  
 Hillabee, (to be supplied.)

Arbacoochee mission, (to be supplied.)  
 Jacksonville, Malcolm M. Graham.  
 White Plains, Rob. S. Woodward.  
 Centre, Rob. J. Sampler, (one to be supplied.)  
 Cedar Bluff, James A. Neely.  
 Gadsden, Morgan C. Turrentine.  
 Talladega Female Institute, Francis M. Grace, Principal.

*Summerfield District.*—JOHN W. STARR, P. E.

Selma, Wm. Shapard.  
 Summerfield, John W. Rush.  
 Ockmulgee colored mission, Green-  
 berry Garrett.  
 Perryville, Matthew W. Ryan.  
 Centreville, Elisha Phillips.  
 Montevallo, Benj. S. Williams.  
 Wetumpka, John D. Fisher.  
 Autauga, Wm. B. Neal, Ed. P.  
 McLelland.

Prattville, Josiah Bancroft.  
 Chestnut Creek, John Foust.  
 Cahawba, Walter H. McDaniel.  
 Hamburg, Ezekiel T. Nabors.  
 Centenary Institute, (female de-  
 partment,) Archelaus H. Mit-  
 chell, President.  
 Centenary Institute, (male depart-  
 ment,) Danl. C. B. Connerly,  
 Principal.

*Montgomery District.*—OLIVER R. BLUE, P. E.

Montgomery, Thos. W. Dorman.  
 Montgomery colored mission, Jas.  
 W. Brown.  
 Catoma colored mission, John T.  
 Roper.  
 Montgomery circuit, James A. Cle-  
 ments, Isaac J. Tatum.  
 Tuskegee circuit, Cornelius N.  
 McLeod, James W. Glenn.  
 Andrew colored mission, John N.  
 Dupree.

Tuskegee, James L. Cotton.  
 Crawford, John C. Stricklin, An-  
 son West.  
 Uchee mission, Charles L. Hayes.  
 Auburn, Jacob M. Jennings.  
 Lafayette, John C. McDaniel.  
 Oak Bowery, John W. Laney,  
 Lewis F. Dowdell.  
 Tallassee, Robt. R. Dickinson.  
 Dadeville, Francis H. Wardlaw.

Ed. J. Hamill, Agent for Male College at Auburn.

*Lowndesboro' District.*—ANTHONY S. DICKINSON, P. E.

Lowndesboro', Hayneville, and  
 Bethel, Daniel Duncan.  
 Lowndesboro' colored mission, Jas.  
 Hightower.  
 Big Swamp colored mission, John  
 W. Broxson.  
 Argus, John A. Spence.  
 Greenville, Asa Skinner.  
 Troy, Billups D. Gayle.  
 Geneva, John W. Solomon.

Elba, Zaccheus Dowling.  
 Walton mission, Jefferson Bond.  
 Pleasant Hill, Thos. S. Abernathy,  
 Jr.  
 Pleasant Hill colored mission, Pe-  
 leg R. McCrary.  
 Union, Sheldon J. Kelly.  
 Milton, Wm. M. Shockley.  
 Escambia, Jos. W. Hightower.

*Eufaula District.*—FRED. G. FERGUSON, P. E.

Eufaula, Wm. A. McCarty.  
 Glennville, Wm. K. Norton, Robt.  
 Rylander.  
 Glennville colored mission, (to be  
 supplied.)  
 Villula colored mission, John Wil-  
 liamson.

Otho colored mission, (to be sup-  
 plied.)  
 Abbeville, John F. Dickinson  
 Woodville, Lewis P. Golson.  
 Jackson, Joshua W. Jordan.  
 Greenwood, Thos. L. Densler.  
 Marianna, Walter C. Harris.

Enon and Barbour, Stephen F. Piley, James F. R. Brandon.  
 Barbour colored mission, (to be supplied.)  
 Chunnenugee mission, John W. Mabry.  
 Perote colored mission, (to be supplied.)  
 Clayton, Lafayette Patterson.

Choctawhatchee, (to be supplied.)  
 St. Andrew's Bay mission, Francis M. Crain.  
 Apalachicola, (to be supplied.)  
 Chunnenugee Female College, Wm. H. Ellison, President.  
 Glennville High School, Allen S. Andrews, Professor.

*Camden District.*—DUGALD CARMICHAEL, P. E.

Camden, Warrenton S. Wingfield.  
 Cedar Creek, Ebenezer Hearn, Theophilus Mangham.  
 Suggsville, Alexander M. Samford.  
 Gainestown miss., (to be supplied.)  
 Grove Hill, Wm. H. Carter.  
 Lower Peach Tree, Jas. B. Rabb.

Mt. Pleasant, Henry Urquhart.  
 Fish River mission, John Latham.  
 Pensacola, Theophilus Moody.  
 Navy Yard, Francis T. J. Brandon.  
 Black's Bend, Danl. T. Mellard.  
 Monroeville, Wm. P. Miller, Neil Gillis.

Josiah Barker, Agent for Tract Society.  
 Eugene V. Levert, Agent for Sunday-schools.  
 Thomas O. Summers, Editor of Books.  
 Jefferson Hamilton, Secretary of Tract Society.  
 Next Conference to be held at Selma, Ala.

## XXIV. FLORIDA CONFERENCE.

BISHOP ANDREW.—DEC. 24–30.

The letter from Rev. W. J. Parks tells us of the opening of the Florida Conference. A private note from Rev. J. E. Evans states that the Conference was a pleasant one, that more than \$5000 had been collected for missions, at the Anniversary about \$600, that some \$225 was received at the Tract Anniversary, that Bishop Andrew was in fine health and spirits, doing valuable work for the cause of Methodism. Finally, Rev. P. P. Smith, Secretary, states that the Conference adjourned on Tuesday, the 30th December, and he sends us the

### *Appointments.*

*Tallahassee District.*—J. R. PLUMER, P. E.

Tallahassee, J. M. Wright.  
 Quincy, J. Anderson.  
 Apalachicola, G. W. Fagg.  
 Leon circuit, G. W. Pratt.  
 Leon colored mission, J. H. M. Gardner.  
 Chairs col. miss., O. B. Standley.

Gadsden circuit, E. B. Duncan.  
 South-Gadsden, A. W. Harris.  
 Newport, J. O. Branch.  
 Wakulla, V. C. Cannon.  
 Agent A. B. Society, S. P. Richardson.  
 Agent Tract Society, James Peeler.



*Bainbridge District.*—W. M. KENNEDY, P. E.

Albany, F. A. Branch.	Milford, J. M. N. Lowe.
Bainbridge, W. L. Murphy.	Blakely, R. H. Howren.
Newton, J. A. Towers.	Decatur, T. A. Caruth.
Morgan mission, T. C. Coleman.	

*Thomasville District.*—P. P. SMITH, P. E.

Thomasville, A. Graham.	Alapaha miss., A. Davis.
Grooversville, M. C. Smith.	Oclocknee miss., T. J. Johnson.
Troupville, C. Raiford.	Moultrie miss., C. P. Murdock.
Grand Bay miss., J. W. Jackson.	Flint River, F. R. C. Ellis.
Isabella miss., (to be supplied.)	Principal F. Institute, R. H. Luckey.

*Madison District.*—J. W. MILLS, P. E.

Madison circuit, D. L. Kennedy.	Santaftee, (to be supplied.)
South-Madison miss., T. R. Barnett.	Hamilton, W. K. Turner, J. Carraway, sup.
Madison colored mission, (to be supplied.)	Suwanee miss., W. P. Okane.
Aucilla colored mission, W. W. Griffin.	Columbia, S. A. McCook.
	Alligator, J. M. Hendry.

*St. Mary's District.*—T. N. GARDNER, P. E.

St. Mary's, J. W. Poynts.	Holmesville, R. J. McCook, (one to be supplied.)
Centerville and Satilla, G. Royster, F. M. Wilson.	Waresboro, W. Peeler.
Brunswick station, Thos. Gardner.	Irwin miss., J. J. Giles.
Brunswick circuit, A. M. Davis.	Ockmulgee, E. F. Gates.
Altamaha mission, W. Hall.	Clinch mission, R. F. Lanier.
Alabama mission, J. L. Williams.	St. Mary's River miss., S. G. Childs.

*Jacksonville District.*—R. M. K. TYDINGS, P. E.

Jacksonville, J. W. Timberlake.	Orange miss., L. B. Giles.
Black Creek, W. Edwards, W. G. M. Quarterman.	Volesia miss., S. F. Cobb.
Pilatka, M. V. Wells.	Newnansville, J. K. Glover, E. J. Darden.
Fernandino, Wm. Davies.	St. John's, A. Johnson.
Duval miss., J. W. A. Johnson.	Principal E. F. Sem., J. C. Ley.

*Tampa District.*—T. W. COOPER, P. E.

Key West, W. J. Duval.	Hernando miss., J. M. Mills.
Tampa, D. B. Lyne.	Marion, J. J. Richards.
Manatee, (to be supplied.)	Cedar Keys, B. J. Johnson.
Hillsboro miss., J. T. Stockton.	Sumpter miss., J. F. Andrews.

J. M. McCrary transferred to Mississippi Conference.

The next Conference to be held at Jacksonville, East-Florida.

## CHURCH MEMBERSHIP.

THE details of these statistics occupy so much of our space that we have concluded to omit them. They are found in the General Minutes, published by our agents at Nashville, Tenn. The following is the

## GENERAL RECAPITULATION.

CONFERENCES.	Travelling Preachers.	Superannuated Preachers.	Local Preachers.	White Members.	White Probationers.	Colored Members.	Colored Probationers.	Indian Members.	Total Ministers and Members.	Increase.	Decrease.
1. Kentucky,	74	8	254	16,548	1331	5,267	720		24,202		416
2. Louisville,	81	12	198	19,416	1682	3,756	272		25,417	435	
3. Missouri,	76	3	108	15,306		1,602			17,095	1513	
4. St. Louis,	104	8	173	17,649		1,344		248	19,526	2568	
5. Tennessee,	176	4	382	29,937	4201	7,353	709		42,763	883	
6. Holston,	103	11	371	35,394	4078	3,629	377	182	44,145		107
7. Memphis,	139	6	385	28,771	3306	7,278	371		40,266	1828	
8. Mississippi,	109	8	191	13,586	2706	10,986	2825		30,421	4305	
9. Louisiana,	60	3	100	6,136	1223	4,479	703	17	12,719	958	
10. Virginia,	150	6	186	30,512	2949	6,587			40,390	798	
11. Western Virginia,	45	2	66	7,947		294			8,354	1039	
12. North Carolina,	108	13	202	28,564	3380	11,026	1400		44,693	2080	
13. Georgia,	173	22	566	44,252	5519	18,616	3341		72,519		1071
14. South Carolina,	129	11	239	30,593	4315	37,933	5755		79,005		1253
15. Alabama,	173	8	507	33,108	5977	17,322	3489		60,584	300	
16. Florida,	63	8	90	6,179	1588	4,153	780		12,846	1710	
17. Texas,	87	6	146	6,348	2621	1,791	839		11,838	3390	
18. East-Texas,	58	7	154	9,882	2775	1,537	413		14,826	3002	
19. Arkansas,	48	2	125	10,213		982			11,370	1220	
20. Wachita,	49	2	126	6,511	1683	1,241	685		10,297	810	
21. Pacific,	36	1	16	784	232				1,069	183	
22. Indian Mission,	32		43	91		316		3166	3,648		86
	2078	151	4628	397,727 49,645	49,645	147,472 22,678	22,678	3613	627,992	27,622	2933
Total in 1855-6,	2078	151	4628	447,373		170,150		3613	627,992		
Total in 1854-5,	1942	150	4359	428,511		164,584		3757	603,303		
Increase,	136	1	269	18,851		5,566	Decr.	144	24,689	Net incr.	

[The Kansas Mission Conference was organized at the last session of the St. Louis Conference; its numbers are embraced in the report of the latter Conference.—The transferred preachers are reckoned with those of the Conferences to which they now belong.]

## PREACHERS ADMITTED ON TRIAL.

The following list embraces the names of all the preachers admitted on trial in 1855; those for 1856 must be reported in the volume for next year, as the list could not be made out accurately from the newspaper accounts:

*Kentucky.*

Wm. W. Chamberlain, John M. Johnson, David Walk,  
Seneca X. Hall, Jacob Ditzler, Milton Mann,  
Oliver W. Landreth, Peter E. Kavanaugh, James Gragg,  
John Humphrey, Joseph B. Smith, Elias Botner.—12.

Leroy C. Danly and Richard J. Dungan, elders, readmitted.

*Louisville.*

John H. H. Young,	Jeremiah J. Talbot,	Thomas B. Lewis,
William Childers,	Gideon Gooch,	Littleberry P. Gren-
Cornelius D. Donald-	William W. Lam-	shaw.—8
son,	buth,	

William Holman, Samuel F. Johnson, Samuel D. Akin, elders, readmitted.

*Missouri.*

John W. Cook,	Denizen Mason,	Joab Spencer,
Maximilian Sutro,	Carr W. Pritchett,	Levin M. Lewis.—10.
Levi T. M'Niely,	Robert A. Austin,	
Joseph H. Pritchett,	James Stanley,	

*St. Louis.*

James V. Heddenburg,	Pinckney L. Turner,	William Griffin,
George W. Neville,	John W. Bond,	William Barnett,
John C. Thompson,	Milton Atkisson,	John Hale,
Henry W. Webster,	Thomas Glanville,	Jesse H. Cumming,
William A. Rice,	Jona. M. Wheeler,	Turner W. Davis,
Josiah M'Cary,	Edwin H. White,	Michael G. McMillin,
Alvin Rucker,	Edmund Garrison,	Claiborn Jones,
William R. Hilliard,	Asa Step,	Howell E. Smith.—24.

*Tennessee.*

Philip Barth,	Joseph H. Stone,	Benjamin F. Humph-
Caleb B. Davis,	George W. Brown,	ries,
John W. Judd,	Edwin W. Coleman,	Nimrod A. Keyes,
Alfred D. Parks,	Mortimer B. Pearson.	Sterling M. Cherry,
G. M. Everhart,	Moses L. Whitten,	John A. Edmondson,
Henry C. Wheeler,	John R. Abernethy,	Matthew H. Fielding,
John A. Cox,	Andrew J. Wooldridge,	John S. Allen.—20.

Readmitted: Richard P. Ransom, Isaac C. Woodward, Thomas H. Woodward, all in elder's orders.—3.

*Holston.*

Alexander E. Wood-	Rufus K. Scruggs,	Andrew Copeland,
ward,	Charles T. McDonald,	Ebenezer Stockbridge,
Geo. W. Smith,	William H. H. Duggan,	George Stewart,
George W. Miles,	Wm. H. Howell,	Henry P. Waugh,
William Wyatt,	Gaston M. Massey,	George Creamer,
Jesse A. Hyden,	Alex. F. English,	John W. Bird.—19.
John Cox,	George W. Penly,	

Readmitted in elder's orders: Wm. Robeson, John Reynolds, and R. M. Whaley.—3.

*Memphis.*

Amon Kendall,	Alexr. S. Hamilton,	Robert Parrin,
Andrew C. Smith,	Henry B. Covington,	Eldridge L. Fisher,
Thomas G. Lane,	Joseph B. Harris,	Josiah Greer,

Horace Jewell,  
Daniel McBride,

George K. Brooks,  
William Harrison,

John G. Davie,  
Albert Thomas.—15.

Readmitted: J. T. W. Auld, Joseph Johnson, Thomas Joiner, and Robert L. Andrews.—4.

*Mississippi.*

Thomas L. McGraw,  
William G. Millsaps,  
Ebenzer M. Smalley,  
John J. Millsaps,  
Thomas M. Ward,

Henry T. Beard,  
John W. Shelton,  
David Watson,  
Benjamin Avent,  
John Boyes,

David M. Wadsworth.  
John D. Willis,  
Kenneth A. Jones,  
Jephtha S. Collins.—14.

*Louisiana.*

Jesse Fulton, Jr.,  
James F. Fontaine,  
Allen W. Harper,

Thos. H. McCleendon,  
Jack S. Hewitt,  
Dabney P. Cullin,

W. G. McGaughey,  
J. F. Scurlock,  
Robert A. New.—9.

Readmitted, Benjamin C. Steagall.

*Virginia.*

James J. Lumpkin,  
Robert B. Beadles,  
Thomas H. Boggs,

James B. Fitzpatrick,  
John S. Moore,  
William F. Owens,

Cyrus Doggett,  
Benj. F. Story.—8.

*Western Virginia.*

James M. Lilly,  
Hiram Moore,

Robert N. Crooks,

Chas. F. Crooks.—4.

Readmitted, George B. Poage, elder.

*North-Carolina.*

Marquis L. Wood,  
Thomas L. Triplett,  
Moses J. Hunt,  
James B. Bobbitt,  
Medicus H. Wright,

Oscar J. Brent,  
Joseph Wheeler,  
James W. Wheeler,  
Marcus C. Thomas.  
Jesse A. Cunningham,

John L. Newby,  
Joseph C. Thomas,  
Washington D. Mee-  
cham.—13.

*Georgia.*

David W. Calhoun,  
Benjamin F. Perry,  
Habersham J. Adams,  
William A. Edwards,  
William A. Morton,  
Wallace B. Baily,  
Absalom H. Ogletree,

William C. Rowland,  
David E. Starr,  
John W. McGehee,  
Josiah Bullock,  
William F. Cook,  
Peter W. Ryburn,  
Elijah N. Boland,

Joseph B. Key,  
Thos. H. Stewart,  
John W. Turner,  
Benj. F. Breedlove,  
James V. M. Morris,  
John W. McCrary.—  
20.

*South-Carolina.*

John W. Murray,  
Randolph R. Pegues,  
Andrew J. Evans,

James M. Cline,  
Hilliard Judge Glenn,  
Samuel J. Hill,

William J. Black,  
John W. Puett.  
Geo. K. Andrews.—9.

*Alabama.*

John W. Lawler,  
Robert A. Markham,

William A. Montgo-  
mery,

Daniel G. W. Ellis,  
Robert Smilie,

Nathaniel H. Self,	James Hightower,	Daniel T. Mellard,
Landon J. Schoolar,	Francis Jeter,	Neil Gillis,
James A. Neely,	George C. Bonner,	James W. Glen,
Evans Nicholson,	Francis H. Wardlaw,	Warren D. Nicholson,
Benj. G. Flemming,	Jeremiah M. Boland,	James K. Armstrong.
Ezekiel T. Nabors,	Joseph Abernathy,	—22.

Reädmitted in deacon's orders: James J. Pickett, Nathaniel M. Skipworth. In elder's orders: Uriah Williams.—3

*Florida.*

Joseph A. W. Johnson,	Willis P. Ocain,	Robert F. Lenair,
Valarious C. Cannon,	Thomas A. Carruth,	James W. Points,
Grandison Royster,	John F. Andrews,	James M. Mills,
Thos. R. Barnett,	Theophilus J. Johnson,	Isaac A. Towers,
Samuel S. Cobb,	Charles P. Murdock,	Jas. A. McCollum.—15.

Reädmitted: William J. Duval, elder; Aaron W. Harris, Milton C. Smith, elder.—3.

*Texas.*

Isaac P. Jeffries,	James A. J. Smith,	Frederick Imhoff,
John Carpenter,	Benjamin A. Keamp,	Hiram M. Gloss,
Henry Bowers,	Hiram M. Burrows,	Joshua R. Whittem-
Robert W. Pierce,	Geo. W. Burrows,	berg.—13.
Robert J. Gill,	Wesley Smith,	

Reädmitted: Charles W. Thomas, John C. Kolbe, Joseph P. Sneed, Job M. Baker, James W. Shipman, elders; Robert G. Rawley, William G. Foote.—7.

*East-Texas.*

Isaac W. Overall,	John. F. Lard,	Martin Matthews,
William H. Crawford,	John Stubblefield,	Isaac Alexander.—10.
Charles L. Hammill,	Issac B. Walker,	
Thomas W. Rogers,	Randle Odum,	

*Arkansas.*

William H. Walton,	Benjamin F. Hall,	Frederick S. Wood.—5.
James M. Burkhart,	James D. Gordon,	

Reädmitted: Ambrose M. Barrington, elder.

*Wachita.*

Edwin W. Ware,	Littleberry Souther-	Elisha Stevens,
Marshall H. Wells,	land,	Josh. J. Kennedy.—5.

Reädmitted: Hezekiah W. Balch, Joseph Turrentine, elders.—2

*Pacific.*

James B. Williams,	J. L. S. Woods,	David Beauchamp,
Solomon D. Bunch,	J. G. Johnson,	E. G. Cannon.—7.
Henry C. Settle,		

*Indian Mission.*

Isaac S. Newman,	James McHenry,	Francis M. Paine.—4.
Wyatt Coffelt,		

## CHAPTER III.

## DEDICATION OF CHURCHES.

[*Editorial of the Nashville Advocate, Jan. 3.*]

## GARRETSBURG, KY.

THE Sabbath came.\* It was a day anxiously looked for by the few of our brethren living in the vicinity. Although an old settled neighborhood, where many persons of wealth and influence reside, the Methodists have heretofore had no foothold—no house of worship, no congregation, no church. Two years ago, Brother English, through the influence of Brother Kay, preached occasionally; and last year Brother Owen had a regular monthly appointment, occupying the Baptist church, which was kindly tendered to him and his congregation. A small society was organized; and the idea of erecting a house of God was conceived. The ground was selected—a beautiful grove of forest trees on the main road near the village. The house was completed at a cost of some sixteen hundred dollars. It is a handsome edifice, capable of seating comfortably four hundred persons. The pillars are stone; the main body of the house frame-work, neatly and substantially built of good materials, painted and plastered, all in good style—a neat pulpit, comfortable seats, good stoves, and every thing necessary for the convenience of a worshipping congregation. The house was to be dedicated; and our friends were solicitous that the weather should be favorable. But the dark clouds, the misty rain, the cold north winds, and the prospect of a snow-storm—all threatened the destruction of their hopes. Yet, nevertheless, we had a good congregation; and, at the close of the sermon, more than six hundred dollars were contributed to liquidate the debt that remained to be paid. Much of this was given by those unconnected with our church. Brother Baldwin preached in the afternoon. The house is an ornament to the neighborhood, and an honor to the hearts and heads of those who projected and prosecuted the work. We trust it will be the birth-place of scores and hundreds of immortal souls who shall be brought to God.

[*From New-Orleans Advocate, March 23.*]

## BRUNSWICK LANDING, MISS.

One more sanctuary has been erected; one more gate to heaven has been opened. The Church Universal, which consists of all who truly repent and sincerely believe the Gospel, has been enlarged by one more edifice for the reception of weeping penitents and rejoicing Christians.

\* Dec. 23, 1855.

Our new church was dedicated to Almighty God on last Sabbath, (fourth Sabbath in February.) The dedication sermon was delivered by Rev. Charles K. Marshall. All who heard it were much delighted, and I humbly trust many were truly benefited. Text, Psalms 27 : 4 : "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Well did the preacher enjoin upon all the importance of following the example of the Psalmist in seeking the thing which we desire of the Lord. He showed by many striking examples, that this was done, and done with zeal, so far as the things of this world are concerned, but that it was often neglected in those things which pertain to the salvation of the soul. He spoke at large on the privileges of the sanctuary, where children are taught the elements of the Christian religion, where prayer is continually offered, where the word of God is read, and where the everlasting Gospel is preached by the ambassador of Christ. He spoke of the connection between the pastor and his charge; and on this point the preacher entered into the feelings of his theme, and drew tears from the eyes not wont to weep. "To behold the beauty of the Lord." Upon this point, also, the preacher dwelt at some length; talked of the moral perfections of the Deity, the beauties of holiness, and the deformities of sin. He spoke of intellectual and moral beauty in man, and the importance of intellectual and moral culture to fit and qualify us for the discharge of the duties we owe to our fellow-beings in our pilgrimage through life.

The day of our meeting was somewhat unfavorable, and the congregation was not so large as was expected; and yet all, both preacher and people, seemed to be pleased with the dedication services.

Our church building cost two thousand dollars. It is near the river, and five miles below the county site. The building is entirely finished, and displays the charms of a simple architecture and the beauties of unpretending taste. I trust and pray that this building may be to many an anxious soul "none other than the house of God and the gate of heaven."

J. T. DEW.

## MONTGOMERY, ALA.

The Rev. Dr. Dorman communicates the following account of the services at the dedication of a new church in Montgomery, Alabama, to the *New-Orleans Christian Advocate*:

"Our dedicatory services were held on Sunday, March 2, according to previous notice. Sermon by Bishop Pierce, from 1 Cor. 1 : 22, 24. It was worthy of the occasion. At the close of the sermon, the Bishop took up a collection of about \$5000, thus paying the church out of debt and leaving something for certain sundries yet necessary to the more perfect completion of the building.

"The Bishop proved himself to be a first-rate beggar, as well as a good preacher. In the course of the collection an excellent move was made by our good brother, Col. Thorington, who moved to be one of ten to give each an additional hundred dollars to constitute the Bishop a life-member of the Montgomery station. An appeal was made to Georgia, and the money was forthcoming. He is the man that Georgia delights to honor, and he is every way worthy of it.

"After the collection, the dedicatory prayer was offered up by the venerable father of the Bishop, Dr. L. Pierce, who preached for us a most excellent sermon at 3 P.M., from Psalm 34 : 3. The Doctor was fully himself; and were it not for his frosty temples and his furrowed face, the hearer would never have supposed, from the sermon, so full of fresh and vigorous thought, that the preacher had reached the maximum average of 'the days of our years.' At night the Bishop preached again, and left us the next morning for his home, from which he had been long absent."

### CAMBRIDGE, MO.

BRO MCANALLY: We have the gratifying news to announce that our new church-house in Cambridge was dedicated to the Lord on last Sabbath—sermon by Brother James Mitchell, to a large and attentive congregation; and money raised to pay the debt—say about five hundred and fifty dollars.

Bro. Wm. T. Lucky, of Howard High School, was present, and preached in the evening, when they raised about fifty dollars more to replenish our Sunday-school library. Yours, truly,

*Cambridge, May 1, 1856.*

W. E. GOODE.

[*From Nashville Advocate, May 22.*]

### BELL'S CHAPEL, KY.

Rev. F. E. Pitts dedicated, on the second Sabbath in this month, a new house of worship, known as Bell's Chapel, six miles from Elkton, Ky. The house we learn is a spacious, comfortable brick edifice, located in an excellent neighborhood. The occasion, we learn, was interesting, and the collection to liquidate the remainder of the debt handsome. May it be a place where many souls shall be brought to God!

[*From the Richmond Advocate, May 29.*]

### ELLIOTT'S HILL, VA.

It gives me great pleasure to inform the friends of the Lexington circuit, that we have just dedicated a new and beautiful church to the service of God at Elliott's Hill. Praise to the members of other denominations, and the citizens of Rockbridge generally, for the liberality with which they contributed to the erection of this building. We have a noble little band of Southern Methodists here, and the completion of this edifice is not only an occasion of great rejoicing with them, but it has given a fresh impulse to our cause in this immediate neighborhood. We reorganized a Sabbath-school on yesterday morning, under new and flattering auspices. The entire community, religious and irreligious, seem to be alive to its interests. The dedicatory sermon was preached by Rev. J. L. Clark from Ex. 33 : 14. It was truly a solemn and impressive discourse. May it long be remembered.

*Lexington Cir., Va. Conf., May 18, 1856.*

GEO. F. DOGGETT.



[*From the North-Carolina Advocate, May 30.*]

### STRICKLANDSVILLE, N. C.

According to previous notice, the new church at Stricklandsville, on the Duplin circuit, was dedicated to the worship of God on the first Sunday in May. The day dawned with a clear and serene sky; and when the sun arose and formed its rays of light upon the world, all nature smiled and wore a delightful charm. Early in the day a vast concourse of people assembled at the church. At the appointed hour the Rev. C. F. Deems, D.D., arose, and after the usual introductory devotions, delivered an interesting, eloquent, and impressive sermon. I shall not attempt an analysis of the discourse; suffice it to say, that it was the happiest effort to which I have ever listened. In this judgment all whom I have heard speak of it fully concur. The speaker lingered around the cross, and hundreds hung in breathless silence upon his lips, as though one from the bright world had come down to preach the unsearchable riches of Christ. The impressions made by this discourse will never be obliterated, and the fruits from the seed sown, will be gathered and enjoyed in the kingdom of God.

After the sermon, a collection of about four hundred dollars was taken up, to liquidate the remainder of the debt incurred in building the church. Several other ministers being present, the exercises of the meeting were continued for several days. The congregations were large, attentive, and serious; several penitents approached the altar of prayer, and one soul was converted to God, and we are looking forward with pleasing hope, that a gracious revival of religion will soon bless this people.

I. B. BOBBITT.

May 26, 1856.

### "THE HAVEN," MATTHEWS CO., VA.

Rev. W. M. Reed writes to the *R. C. Advocate*, June 5: "Brother John Forest built a good church at the Haven for us. It is finished in good style, and was dedicated on Sunday, the 4th of May. Brother Rosser was expected to preach the dedicatory sermon, as it was the time of our quarterly meeting, but in this we were disappointed, as he failed to come; so the burden fell on me. We had a large and attentive congregation. The next Sunday was my regular appointment at that place; the congregation was large and serious, and as Monday and Tuesday were holidays, I concluded I would hold meeting on those two days. On Monday our congregation was not large, but we had eight mourners at the altar. On Tuesday we had eight converts. So I continued the meeting until Friday evening, in which time we had 35 converts. I held meeting there again on the Sunday following, and continued it until Friday. The result was, we had 83 converts; 64 joined the church on probation, and I expect many more will.

### GRIFFIN, GA.

Our new Methodist church at Griffin, Ga., was dedicated on the 18th May. The dedication sermon was preached by Dr. A. Means, from the

text: "Righteousness exalteth a nation; but sin is a reproach to any people." I shall not undertake to give you a description of this discourse. Suffice it to say that it was one of the Doctor's ablest efforts. He held an immense audience enchained for two hours by his burning eloquence. Sometimes he was sublime beyond description.

At the conclusion of the sermon, the Board of Trustees stated to the assembly that their indebtedness for the building was about \$1800, and made their appeal to them to relieve it of embarrassment, before it should be dedicated to holy purposes. The congregation gave a noble response, and within fifty minutes the sum of \$1800 was laid on the table, in cash and good subscriptions. I regard this one of the noblest triumphs, taking the past circumstances into the account, I have ever witnessed. The moral effects of this contribution upon the community is worth more than the contribution itself. Surely God was in this matter. Too high a eulogium can not be pronounced upon the female portion of the Methodist congregation here, for the "aid and comfort" they have afforded in this enterprise. By the efforts they made in their sewing society, they have contributed to the erection of this beautiful edifice over \$1200, besides voluntarily contributing over \$100 more for the purchase of a beautiful carpet for the aisles, altar, and pulpit. Any community might be proud of such energetic ladies. In fact, I regard the completion of the building at this time, to be the result of their untiring perseverance. Their praise should be in all the churches, that others may be provoked to love and good works.

The building is a beautiful one, fifty feet wide, and seventy feet long, all of brick, with a basement for Sabbath-school. It is finished in the neatest style—in nothing gaudy. It cost about \$6500, and is an ornament to the city: yet it is too small for the congregation, which all regret. But the best of all is, God has indicated his acceptance of the offering, by filling the house with his presence, and sinners are converted. Fifteen persons have been added to the church since the day of dedication, and the meeting is still in progress. The members of the church have also been greatly revived, and the prospect is fair for a new era to dawn upon our quiet city. Much has been already done, but still there remains much to be done. May the great Head of the Church lead us on to a glorious consummation, and to his name shall be all the praise.

C. W. KEY.

*Griffin, Ga., May 26, 1856.*

### COLUMBIA, TEXAS.

Rev. W. H. Seat writes to the *Texas Advocate* of June 7th:

On Sabbath morning (May 25) a large congregation from "the region round about" assembled in the new church. The dedication services were conducted by Revs. Connelly, Dashiell, and the writer. The preacher announced as his text, John 5: 24, and endeavored to preach, with no large amount of liberty, it is true, but as best he could under the circumstances. At the close of the sermon a collection and subscription were to be taken up for the liquidation of the church debt. This work was undertaken with much anxiety and misgiving—anxiety because of the importance of having our churches out of debt, and misgiv-

ing as to the result. Thought I, Oh! that that unequalled beggar, Bishop Pierce, were here, to *lift* a collection—a heavy one—for the benefit of this “beautiful house!” Some \$1100 were raised in cash, and reliable subscriptions, which was considered, I believe, as pretty liberal, considering the gloomy prospect as to the sugar crop.

The church is a handsome substantial brick building, of sufficient dimensions for the village and neighborhood. The cost is about \$3100, exclusive of the seats and pulpit, which were paid for before the building was commenced. The enterprise was undertaken and carried to its completion by Mr. Underwood, and “mine host,” Mr. Brooks, leading merchants of the village, on their own responsibility, and, with the exception of some \$900, with their own private means.

These public-spirited gentlemen deserve the thanks of the community. It is believed that the whole amount due them outside of their own liberal donations, will be made up during the year.

[From the *S. C. Advocate*.]

### A NEW CHURCH IN CHARLESTON.

The congregation worshipping at St. James' Chapel have, aided and encouraged by the zealous and efficient labors of Rev. W. E. Boone, their pastor, been for some time preparing to build a new house of worship. They have so far progressed as to lay the corner-stone, which was done on Tuesday, 24th June, with appropriate ceremonies. The new church is built at the corner of Cumming and Spring streets, fronting on the latter, and will be called the Spring-Street Church. The following plan furnished to the *Courier* by Messrs. Barbot & Seyle, architects, will gratify many readers:

“The general dimensions of the plan adopted are as follows: length of building, including portico, 100 feet, width, 54, elevation of eaves, 49 feet. The front will open on Spring street.

“The plan is Corinthian in the purest style, and after the most critically approved models—the leading proportions and conditions having been taken from the universally admired and approved model, which is recognized traditionally as the temple of *Jupiter Stator* at Rome, whose restoration and descriptive preservation have engaged the researches and studies of the best artists.

“The *Portico*, as called by us, will present eight Corinthian columns, six in front and two on return, placed in just and equal intercolumniation, and will be ascended by a flight of stone steps forty feet in width, relieved at either end by a pedestal in keeping with the order, and appropriated to a light. The main entrance leading into the body from this porch will present at either hand a small room designed for library, office, etc., and a stairway inclosed and hidden, for communication between the basement and the gallery, exclusively for the use of the colored attendants. The main body will show a double columniation of six columns at each side, ten feet in height, and central in each case to a bank of seats. There are three aisles, two of which are exterior to all sittings, and the other central from the entrance to the railing. It is believed that this arrangement offers economy in room and advantages in columniating, with convenience of access and egress to and from any seat.

"The very common plan of arranging a bank of short seats exterior to the side-aisles multiplies the obstructions and interruptions caused by columniation, and requires more space for passages in proportion to the number of seats. It also proves inconvenient, as to the occasional opening or closing of windows during service. The plan here adopted obviates all these disadvantages without difficulty. The seatings will embrace a double bank of fourteen rows, and are calculated very comfortably for three hundred and fifty hearers, and will hold four hundred. The pulpit will be relieved and surmounted at the rear by a Corinthian entablature, supported by four columns. The elevation of the rostrum will be four easy steps from the altar floor, which is one step above the common floor. The pulpit itself will rest on richly carved trusses, having front and side panellings, and a corniced projection from the desk.

"The communion railing will be elliptical, and will have heavy moulded railings supported by carved balustrades.

"This main floor will be supported entirely by iron columns, rising from the basement in equal and necessary distribution of support. The basement itself will be divided into a Sunday-school room and a lecture-room, and will communicate directly with the galleries on either side within the building, and without disturbance to the occupants of the main floor, as we have described above. The gallery itself is arranged as usual on the end and both sides, and is calculated to hold four hundred persons easily, or more than can be seated below. The possibility of this is readily explained, notwithstanding the diminution in horizontal area, by the fact that the seats are in ascent, and are more closely arranged than below. The ceiling overhead will be coved, rising from a cornice all round in keeping with the style of the order, and relieved with piece mouldings."

At the laying of the corner-stone, the Rev. W. E. Boone read a chapter from the Bible, Rev. W. P. Mouzon, of Cumberland Church, offered prayer, and Dr. J. Cross delivered a beautiful and appropriate address. The ceremonies were concluded by Rev. H. A. C. Walker, P. E. of the district, depositing, in the receptacle prepared to receive them, the names of the Bishops of the M. E. Church, South, the P. E. of the district, the pastors of the Charleston M. E. churches, the trustees, building committee, architects and builders of Spring-Street Church, the Governor of the State of S. C., and the mayor and city council of Charleston, a copy of each of the city papers of that date, a copy of the *S. C. Advocate*, printed on linen, a Bible, a discipline, a hymn-book, and several pieces of gold, silver, and copper coin.

We will add that the pastor and congregation of St. James' deserve great credit for the energy displayed in thus endeavoring to erect a house of worship in a section of the city where one is greatly needed, not solely for the interests of Methodism, but for the higher interests of religion. The congregation is neither large nor wealthy. The other Methodist congregations in the city are not in circumstances to give them all the aid they need; hence appeals have been made very extensively for *small sums* in aid to brethren abroad. In many instances they have been liberally responded to, and if the response were more general, the donors would be aiding people who *deserve* it, and would be laying up for themselves treasure in heaven.

## WATSON CHAPEL, FORKLAND CIRCUIT, ALA.

The Rev. W. I. Powers writes to the *N. O. Advocate* of July 5 :

"Pine Grove has been a church for several years, and it was a respectable house; but in these days of new buildings it has become quite ancient-looking—the community felt that they must have a house of worship more becoming. Brother John Watson, a quiet, unassuming man, who has reached near four-score years, proposed to build a church at his own expense. The church is now completed. It is one of the neatest churches that I ever saw in the country. The altar and part of the aisles are carpeted, and a neat clock tells the time of day as in the city.

"Last Saturday and Sunday our third quarterly meeting was held at the new church, which we now call Watson Chapel.

"On Sabbath, June 15, E. Wadsworth, D.D., dedicated this new church. He preached from 'God is a spirit, and they that worship him must worship him in spirit and truth.' The Doctor expounded the word of God to a large and attentive assembly; all were pleased, and many profited under this excellent Gospel sermon. In the afternoon, Brother Ramsey preached us an earnest sermon, and in conclusion we took up a missionary collection. We raised two hundred and ten dollars.

"You will say, Well done, Watson Chapel! may it ever be a missionary church, and may God bless him who, at a cost of more than two thousand dollars, built it."

## JEFFERSON, ALA.

Rev. Joseph B. Cottrell writes to the *Southern C. Advocate* of July 10 :

"On the first Sabbath in June, the new Methodist church at Jefferson, on the Spring Hill circuit, Ala. Conference, was dedicated. Rev. P. P. Neely, D.D., preached the dedication sermon to a large congregation, gathered from nearly all portions of the country. The sermon was in Brother Neely's usually eloquent style. At night the Sacrament of the Lord's Supper was administered, and such was the manifest presence of a revival spirit that we protracted the meeting. Brother Neely left us on Tuesday morning, and Brothers Grace and McBryde came to our assistance, laboring as men under such circumstances should ever labor, from house to house, their hearts and minds and tongues burdened with but one subject. We continued the meeting two weeks. Ten professed conversion, eight of whom have joined our church.

[From the *N. O. Advocate*, July 26.]

## ENTERPRISE, MISS.

The 22d June was a glorious day for this enterprising village. Bishop Andrew was here, looking in good health. The people were delighted to look upon a live bishop and hear such truths, in his plain, unostentatious way, fall from his lips. The church was greatly refreshed. We all felt that it was a proud day for the Church in this lately remote, inaccessible, but now, thanks to the railroad, very accessible place. The

Bishop dedicated our new church on the Sabbath, after which we took up a collection, and the congregation responded to our call liberally, thus enabling us to pay every debt hanging over us, and having some left for further improvement. His sermon was such that some of our old Methodists thought we were getting back to the good old primitive days. The Church in this part of the country is improving. We have nearly one hundred white members now, with a well-built and well-finished church, against twenty-five and no church but a goat-house eighteen months since. We have also a splendid Sabbath-school and library, etc. Long, long will we all remember the Bishop's talk to the Sabbath-school in the morning. It was highly instructive and productive of the best interests of the cause.

Our bell, the gift of the citizens of Mobile, through the efforts of Mr. T. W. O'Ferrall, weighing nearly eight hundred pounds, is creditable to the place, and we hope that it will long sound the praise of those who gave it to us.

W. C. TURNER.

[*From North-Carolina Advocate, Aug. 8.*]

### WINSTON, N. C.

The new Methodist Episcopal church in Winston was dedicated to the service of God on Sunday last, by Rev. Charles F. Deems, D.D., of the N. C. Conference. A very large congregation were in attendance, and Dr. Deems delivered a most eloquent and appropriate sermon on the occasion. A collection of several hundred dollars was taken up, to discharge the debt contracted in the erection of the building. The edifice is large and commodious, tastefully and comfortably arranged, and is an honor as well as an ornament to our town.

[*From the Southern C. Advocate, Aug. 21.*]

### KINGSTREE, S. C.

Kingstree, the county-seat of Williamsburg District, S. C., is situated on the eastern side of Black River, some forty or more miles from its mouth, on an "air line." It derives its name from a large white pine that grew upon the banks of the river. The fine polish of which these pines were susceptible made them more valuable than the ordinary pine, and they were reserved in the charter as the property of the Crown. But the most surprising thing is that a village some one hundred and twenty years old should have remained so long without a house of worship. It is true that one among the oldest Presbyterian churches in South-Carolina is situated within a mile of this place. The influence exerted by it in favor of religion has been great upon the surrounding country; but the opinion of many is that it has failed to do the good it might have accomplished, had it been located in the midst of the village. Sin has its rallying-points, its strongholds; and wherever these places are found, the checks and restraints of the Gospel should be felt; wherever the enemy's power is concentrated, there should the strength of Christianity be collected; wherever the dark banner of hell is unrolled, there should the standard of the cross be

raised. Hence the importance of having a church in every village, that sin may be rebuked, and that none may have an excuse for not going to church.

Repeated efforts have been made to erect a Methodist church in this place, but every effort has proved unsuccessful, until the present year; nor should we have succeeded this time but for the enlarged liberality and untiring energy of Brothers B. Y. and J. M. Pendergrass. They, with commendable zeal, stepped forward and became responsible for the debt incurred in building the house: they had all the trouble and expense of furnishing the materials and boarding the workmen. It is but seldom, in this grasping age, that such liberality is displayed and such sacrifices are made for the cause of God. Long may they live to worship the God they have delighted to honor. In this act they have raised a monument that will live long after they rest in the tomb.

This commodious church, 60 feet in length by 40 in breadth, was dedicated on Friday, the 14th of July, by the Rev. Colin Murchison. His text was Genesis 28 : 17 : "This is none other than the house of God, and this is the gate of heaven." There were several points in this appropriate and excellent discourse that were intensely thrilling. He described old Jacob, who spoke the words of his text, as he slept with the heavens for his covering and the earth for his bed, his deep emotion when he awoke and exclaimed : "Surely God was in this place and I knew it not." But when he spoke of Jacob's dream, the ladder he saw with one end upon the earth and the other reaching to heaven, and applied this to Christ, his divinity stretching far above all heavens, his humanity stooping down to earth, weeping over and relieving fallen humanity, the effects produced by that description will not soon be forgotten. During that hour's service did many feel that God was present, and for five days in succession did we worship God. I have never seen a deeper interest taken in sacred things than was there exhibited. Brother Murchison, assisted by Brothers J. S. Irvin, Dubose, and Townsend, labored acceptably and profitably with that people. Nor can we forget the timely aid of my old friend, Brother J. T. Mathews of Winnsboro' circuit. The church in Kingstree highly appreciate the beautiful Bible and hymn-book which he has since furnished them.

On Tuesday, the last day of our meeting, we organized a society of thirty white members and twenty-four blacks. The church in this place desires a station and intends petitioning the ensuing Conference. There will be no difficulty in supporting a single man; and, rather than miss, they would receive a man with a family. L. A. JOHNSON.

[From the N. C. Advocate, Aug. 29.]

### CLINTON, N. C.

"The first Methodist church ever built in Clinton has been so nearly completed that services are now held in the building. The first meeting was held in this new edifice on Saturday and Sunday, the 9th and 10th inst., by Rev. D. B. Nicholson, whose plain, straightforward, logical manner of preaching was received with the highest satisfaction by the large audience attending. Rev. J. B. Martin is the regular pastor of the church."—*Clinton Independent*.



[From the *Richmond Advocate*, Sept. 18.]

### LAYING A CORNER STONE.

Measures for some time in progress for the erection of a new Methodist church edifice in Sydney, a western suburb of our goodly city, have been so far completed as to justify the commencement of the work of erection. Accordingly, on Monday afternoon, the 25th of August, the interesting ceremony of laying the corner-stone was performed by the Masonic fraternity. Dove Lodge, with invited brothers, escorted by the Knight Templars, marched in procession to the ground; and with their appropriate and imposing forms, laid the corner-stone of the edifice.

At the close of the ceremony, the venerable Dr. Dove, G. S. of the G. L. of Virginia, delivered a very handsome address, introducing very happily the name of the lady who generously gave the lot on which the church is to stand, Mrs. Bethel, in connection with Beth-El, the place at which Jacob set up after his vision of the ladder and the ascending and descending angels. At the close of these ceremonies, the Order surrounded the platform to hear an address from the Rev. J. E. Edwards. The address was well-timed and appropriate, and was listened to with marked attention by those who could get near enough to hear his voice. When the collection to aid in the erection of the house was proposed, Dr. Dove mounted the rostrum, and made an appeal to his Masonic brethren to show their faith by their works, by contributing to build the house whose foundation-stone they had just laid, and pronounced to be "true, trusty, and well-tried." They were not slow in responding, and nearly two hundred dollars were raised in a few moments.

There was a large assembly present to assist at the inauguration of a Methodist house of worship in Sydney. The site is a fine one, in a growing suburb of the city; and, we doubt not, the auspicious circumstances under which the foundation was laid will be found in its future history to foreshadow a long career of success and usefulness.

We annex a list of the articles deposited in the corner-stone:

This corner-stone was presented by John W. Davies, and the copper box inclosed therein by Wm. Sears Wood.

#### CONTENTS OF THE BOX.

A copy of the Holy Bible.

A copy of the Doctrines and Discipline of the Methodist Episcopal Church, South.

A copy of the Hymns for Public, Social, and Domestic Worship.

A copy of the *Richmond Christian Advocate*, and *Quarterly Review* of the Methodist Episcopal Church, South, for July, 1856.

A copy of the Minutes of the Annual Conferences of the M. E. Church, South, for the year 1855-6.

A copy of the statement showing that this lot was given to the Sydney M. E. Church by Mrs. Catherine Bethel; names of trustees, preachers in charge, and Bishops of the M. E. Church, South.

A copy of the Masonic text-book.

A copy of the proceedings of annual meeting Grand Encampment, Grand Royal Arch Chapter, and Grand Lodge of Virginia.



A copy of the By-laws Richmond Encampment, No. 2, Lafayette Chapter, Dove Lodge, Richmond Lodge, Richmond Randolph Lodge, St. John's Lodge, and Loge Francais.

A copy each of the Richmond *Daily Whig*, *Enquirer*, *Dispatch*, and of *Semi-Weekly American*.

A copy of Walker's English Dictionary.

A copy of almanacs for the years 1856 and 1857.

Five silver coins and one copper coin of the United States.

[From the *Richmond Advocate*, Oct. 16.]

### PORTSMOUTH, VA.

We had the pleasure of assisting at the dedication of a new house of worship on Sunday, the 4th inst., in Portsmouth, Va. The house is situated in the south-western section of the town, is a neat brick edifice, designed to meet the spiritual wants of a rapidly growing portion of the community. The dedicatory sermon was preached by the Rev. W. H. Wheelwright, P. E., of Randolph, Macon District. The services were to be continued each evening during the week. When we left on Wednesday, there were encouraging indications of a revival. Expecting some one connected with the church, and better qualified than we are, to furnish an account of the church, and of the services on the occasion of its dedication, we forbear a description of either.

We may say, however, that the visit to Portsmouth was a very agreeable one. Twenty-two years ago, in the days when we were young, we went in and out among the people, preaching the gospel of peace as pastor of the flock of Christ. Many of those to whom we then ministered in holy things, have passed away to the heavenly rest. The children are in the place of the fathers. Yet all are not gone. Here and there we saw an old familiar face, "faint yet pursuing," brave of heart, strong of faith, joyful through hope. It was joyous to see their feet still toiling along the upward path of life. Instead of the fathers are the children, singing, as they journey along the celestial road,

"We are travelling home to God,  
In the way our fathers trod;  
They are happy now, and we  
Soon their happiness shall see."

An address to the Sabbath-school, and three sermons were crowded into a three days' visit; and yet we managed to fill up the interval with social joys rarely falling to the lot of an editor. It was a new phase of life, a bright page in a life-volume crowded with wasting toil and anxious cares. The brethren in Portsmouth owe us twenty new subscribers for working us so hard, and making us so comfortable!

[From the *North-Carolina Advocate*, Oct. 17.]

### DOUB'S CHAPEL, N. C.

On the second Sabbath in this month a new and handsome brick chapel was dedicated to the worship of Almighty God in the Doub

neighborhood. It is called Doub's Chapel in honor of Rev. John Doub, father of Rev. Peter Doub of the N. C. Conference. The dedicatory sermon was preached by Rev. Peter Doub, from 126th Psalm, 3d verse: "The Lord hath done great things for us; whereof we are glad." He first gave a succinct history of the introduction and establishment of Methodism in the neighborhood, which took place about the year 1781 or 1782. And then exhibited in a masterly manner what great things the Lord has done for us in the disciplinary arrangements, the doctrines, the experience, and the results of Methodism. It was a happy effort. Our fourth quarterly meeting was held in connection with these services, and our worthy P. E., W. Barringer, preached several times, much to the satisfaction of the congregation.

[*From the N. C. Advocate, Nov. 21.*]

### PIKEVILLE, N. C.

DEAR BROTHER HEFLIN: On Sunday, the 2d inst., our little church at this place—a small village on the Wilmington and Weldon Railroad, about eight miles above Goldsboro'—was dedicated to the service of Almighty God, by the Rev. William Closs, who preached a powerful sermon on the occasion. He preached on the same night and on Monday. Our pastor, Dr. Deems, preached on Wednesday, which was his farewell and first sermon in our new church. \* \* \* \* The meeting commencing with the dedication sermon, has been kept up every night until last night, when it came to a close. Brothers Lane, Jordan, and Howell have aided me in the work. There were some few conversions; one only added to the church; others who appeared anxious for salvation. The congregations generally were serious and attentive. Our church is 30 feet by 40, a substantial wood building, but would not hold the congregation on the day it was dedicated. We cordially invite our ministering brethren to visit us and labor for our infant church.

Very affectionately yours,

A. J. FINLAYSON.

[*From the Texas Christian Advocate, Nov. 22.*]

### HUNTSVILLE, TEXAS.

MR. EDITOR: Huntsville is a place, and no mistake. Though the site on which it stands is not the most eligible or beautiful, yet there is much that conspires to make it interesting. Proof, this, that the importance or interest of a place is not dependent upon external advantages alone.

Although Huntsville claims not to be the rival of ancient seven-hilled Rome, yet, in this respect, there is a similarity. And in another and more dignified respect, this miniature city resembles a near neighbor of the eternal city. While Rome could boast of being the seat of empire for the then known world, her little neighbor in the small republic of Greece could point triumphantly to her Literati—her sages that gave her an undying reputation among the nations of the earth. Thousands of aspiring youth of that age, annually flocked to classic Athens to hear

a Socrates or a Plato discourse upon philosophy. Athens thus became the centre of light and learning. Although Huntsville makes no pretensions to be the equal of Athens, yet she may be dignified with the appellation of the "Athens of Texas."

The first object that meets the eye of the beholder as he nears the place, is the cupola of "Austin College," on "College Hill," just in the suburbs on the south of the town. Already her alumni, though she has not yet attained her "*teens*," have been sent forth to mingle in the busy scenes of active life, and the forum and the pulpit are made to resound with their oratory. But in bold and delightful contrast with the magnificent edifice of Austin College upon the south, there stands upon "Gin Hill," on the north, the less massive but capacious structure of "Andrew Female College." Thus Huntsville affords educational facilities for her own sons and daughters. But Huntsville's literary advantages are not the only evidences of the enterprise and liberality of her citizens.

Go where you will, the spirit of energy is perceptible. Huntsville may be said to be the town of churches; already *three* attest the church-going character of the people, and another is in prospect. First, the Cumberland Presbyterian Church, built several years since, where all denominations mostly worshipped. Then the Baptist, which by the kindness of its members, was tendered to, and used by, the Methodists for three years. Several years since the Methodists determined to build a house for themselves, and at the same time commenced the erection of Andrew Female College; and with the burthen of both at the same time, the work progressed rather slowly on the church; but, by the perseverance of a few friends, it was carried on till it was thought it could be gotten ready for dedication by the fourth Sabbath in October last. Accordingly, the appointment was made, and the services of the eloquent Seat, and of that veteran of Texas pioneers in Methodism, Rev. R. Alexander, were secured for the occasion. The anxiously anticipated day arrived—the morning was dark—the heavens were lowering—the Methodist pulse, which had beaten high in anticipation of the occasion, began to droop—the shower falls—the spirits flag. But the hour for preaching has come—the bell rings; here they come—the pedestrians, the horsemen, and the carriages. Soon the church lot is filled with vehicles, and the house with as intelligent an audience as any place need to boast. Rev. W. H. Seat enters the temporary pulpit, sings and prays, opens the elegant Bible just presented by the ladies to the church—announces for his text that sublime sentence, "Worship God." We had always contemplated the character of Deity as greatly exalted; but the Bible presentation of the great I Am, by the masterly description of the orator at that time, gave us new conceptions of the great Jehovah. A synoptical sketch of the sermon would be an injustice to the speaker. The sermon over, that prince of Texas beggars for benevolent purposes, Brother Alexander, rose in the stand; a heavy task was before him. A fifteen hundred dollar debt hanging over the church, and one thousand dollars more necessary to finish it. What a herculean task! Can it be begged out of this people, already begged to death? was the thought of some; but *nil desperandum* is his motto. "Tell me of a church so begged," said another, of whom Brother Alexander spoke, "and I'll make a pilgrimage, and inscribe upon its dilapi-

dated walls, 'Blessed are the dead that die in the Lord.'" "You have given liberally," said the speaker, "but you have not felt it; give till you feel it, that is the doctrine." Subscription papers are sent round. Will they subscribe? Soon they return. Any thing obtained? Let us see: here is one man down for two hundred; a few for one hundred and fifty; more for one hundred; and then down to fifty; till you get down to ten dollars. Calculate the amount, and what is the result? Here it is: Twenty-eight hundred and sixty dollars! Well done for old Walker! One hundred and forty more will complete the church and buy the bell! Will it be gotten? It will! S. M. JENKINS.

[*From the N. O. Advocate, Dec. 22.*]

### MONTEVALLO, ALA.

At last the Methodist people in Montevallo have a comfortable house of worship. For the greater part of two years we held our services in the basement of the Masonic Hall; thence we moved to the chapel of the Institute, and last Sabbath we found a "local habitation" in our own new house of worship. The dedicatory sermon was preached by Rev. S. W. Dorman, D.D., from Matt. 28: 18, 19, 20; theme, the Kingdom of Christ. Brother Dorman preached again at night from Luke 14: 16, 17; theme, the Gospel Supper; and after the sermon administered the sacrament of the Lord's Supper. A goodly number of communicants met around the altar. It was truly a time of rejoicing to the people of God—a gospel feast, and our new church was further consecrated to God, by the triumphant shout of happy Christians. Brother D. has driven down a strong peg for religion, in Methodist form, in this place. T. C. WIER.

*Montevallo, Ala. Conf., Dec. 2, 1856.*

## CHAPTER IV.

## MISSIONS.

EXTRACTS FROM THE ELEVENTH ANNUAL REPORT OF THE  
PARENT SOCIETY.

## OFFICERS AND MANAGERS,

*Elected at the Anniversary Meeting, Nashville, Tenn., April 21, 1856.**President.*

BISHOP JOSHUA SOULE, D.D.

*Vice-Presidents.*

Bishop J. O. ANDREW, D.D.,	Rev. A. L. P. GREEN, D.D.,
Bishop ROBERT PAINE, D.D.,	Rev. J. HAMILTON, D.D.,
Bishop GEORGE F. PIERCE, D.D.,	Rev. E. STEVENSON, D.D.,
Bishop JOHN EARLY, D.D.,	Rev. T. O. SUMMERS, D.D.,
Bishop H. H. KAVANAUGH, D.D.,	Rev. A. R. ERWIN.

*Secretary, elected by the General Conference.*

Rev. E. W. SEHON, D.D.

*Treasurer, elected by the General Conference.*

W. R. ELLISTON.

*Assistant Treasurers.*

Rev. E. H. MYERS, Charleston, S. C.  
 Rev. H. N. McTYEIRE, New-Orleans.  
 Rev. D. R. McANALLY, St. Louis.

*Managers.*

Rev. L. D. HUSTON,	J. P. FORD M.D.,
Rev. F. A. OWEN,	ISAAC PAUL,
Rev. J. B. McFERRIN, D.D.,	W. B. EWING,
NICHOLAS HOBSON,	A. W. JOHNSON,
A. P. McFERRIN,	P. W. MAXEY,
W. B. COOPER,	JAMES JOHNSON,
H. P. BOSTICK,	Rev. JOHN MORROW,
R. MARTIN, M.D.,	ISAAC LITTON.

The Annual Meeting of the Parent Missionary Society is held in Nashville, on the 3d Monday in April of each year, according to the Constitution. The *Anniversary* celebration is, however, movable. This year it was held in St. Louis. The following *editorial* from the *St. Louis Christian Advocate*, of May 15, describes

#### THE MISSIONARY ANNIVERSARY.

In last week's paper, which was put to press before the exercises of the anniversary were closed, we could not, of course, give any thing like a detailed account of an occasion which was to many of thrilling interest. Allusion was made to the exercises on Sabbath—these were interesting. Bishop Pierce preached in the First Church in the forenoon, and in the Centenary Church in the evening. Dr. Lee, of Virginia, preached in the same churches, reversing the order of time. Dr. Sehon preached in Asbury Chapel in the forenoon, and in Sixteenth-Street Church in the evening. Rev. Mr. Erwin preached in the Mound Church in the forenoon, but we regret that both he and the people were disappointed by his failure to reach Wesley Chapel in the evening.

On Monday afternoon, the missionary prayer-meeting was held in Centenary Church; but in consequence of the unseasonableness and disagreeableness of the cold, the muddiness of the streets, and pouring down of the rain, the attendance was small, though much larger than we expected to see under the circumstances.—The exercises were conducted by Dr. Sehon, and were solemn and impressive.

Monday evening, the first anniversary meeting was held; the weather still cold, wet, and the rain still coming. The congregation was small—quite so, for the occasion—but as large as could have been expected in such unfavorable weather. Dr. Parsons was called to the chair, who opened the exercises by reading a portion of the Holy Scriptures, singing and prayer; after which he introduced Dr. Lee, who for thirty or forty minutes entertained the audience with a sensible, appropriate, and pertinent speech, which was listened to with marked attention and apparently deep interest. The only regret seemed to be that he quit so soon.

Bishop Pierce was next introduced, of whom, and of whose effort, we need not speak particularly. In his usual plain, straightforward, yet strong and forcible manner, he urged the claims of the missionary cause, with a power that told upon the hearts and pockets of the people.

Dr. Sehon followed him, and though we have listened to him often, at different places, and under different circumstances, we think we never heard him do better. His address, as were the others, was short. All were to the point—serious and impressive—nothing light—no attempts at wit—nothing vapid or frothy. At the close of Dr. Sehon's remarks, the call for aid was met with a readiness, promptness, and liberality of the most gratifying character. We never saw any thing of the kind done more readily, more quietly and orderly, or with greater apparent cheerfulness. No dragging, no "pulling and hauling," no covert appeals to pride or vanity. The speakers seem to have taken it for granted the people would do their duty, and they did it. The collection was large.

On Tuesday evening, the meeting was held in the First Church; the weather having become somewhat more favorable, the congregation was

quite large; but soon after the exercises had been commenced, the lightnings again flashed, the thunder spoke out in unmistakable tones, the rain began to patter, and the people to scatter, so much so that at one time it was feared the meeting would prove a failure. However, it did not.

Dr. Sehon was called to the chair, and after opening the exercises, introduced Rev. Mr. Erwin, who, notwithstanding the interruption caused by the uneasiness awakened by the rain, succeeded in entertaining the congregation in an address of some forty minutes long. He spoke in his usual easy and flowing style.

Bishop Pierce was then announced, who, though laboring under severe hoarseness, fully satisfied those who heard him that his heart was in the work as much, or more than ever. His hoarseness caused him to speak under great disadvantage, though he fully sustained himself and the cause he advocated. The contributions which followed his address were large.

The total amount contributed in the city during the occasion, is considerably over *three thousand dollars*; which was pretty well for us "border people."

We beg leave to close this hasty sketch, with the following:

*"The Methodists of St. Louis to their brethren, the Methodists of Nashville, greeting:*

"BELOVED BRETHREN: Ye are more numerous than we; your membership among the whites is nearly or quite three hundred more than ours. Last year you inducted, inaugurated, and installed the Missionary Society, the object of our mutual care and affections, in your midst. At the installation there were present nearly or quite all of the beloved Bishops of the Church. There was the Missionary Secretary, the Board of Managers; there were present at least six of the ten editors of the Church. There were present divers other worthy, efficient, and beloved brethren of the ministry. With you is the centre of our church operations, and with these aids and advantages, you crowned the Missionary Society during the year of its inauguration among you, with contributions, as per report, to the amount of *two thousand two hundred and ninety-five dollars and six cents*. Which was liberal, and for which we praise you.

"This year you did us the honor to favor us with the anniversary meeting, and though we had but few of the able men who were among and assisted you, which we regret, as it would have rejoiced us to have seen, welcomed, and heard them all; and though our meeting unfortunately happened in the midst of the most unfavorable and worst spell of weather we have known in any May for five years past, and though meetings were not held in all our churches, nor did all our members have the opportunity of contributing, yet we have placed upon the head of our beloved Missionary Society a crown worth fully *one thousand dollars* more than that with which you crowned her in 1855. It is thus by deeds, rather than words, we show our loyalty to the Church.

"Please accept our best wishes for your prosperity and welfare, for time and eternity, and believe us to be Methodists good and true.

"Yours, affectionately,

"THE METHODISTS OF ST. LOUIS."

## I. MISSIONS IN THE DESTITUTE PORTIONS OF THE REGULAR WORK.

These missions are attracting more and more the attention of the Church and the friends of missions.

It is emphatically the "home work;" the field where that most numerous class of Christians who so much feel for the objects and subjects of benevolence near at hand, may, to its fullest extent, *at home*, exercise this noble, God-like charity.

To the thousands of our own population who are making their homes in our new territories, and the large foreign population constantly landing on our shores, we must give the Gospel, and for them make the most ample provision. These must be cared for. The demand, as full as it is made, must be met. Virtue and intelligence are the main pillars and firmest supports of our free institutions; without these upon the part of our people, our happy republic can not stand. To secure these objects, moral and religious instruction must be given; school-houses and churches must be built; the word of God must be circulated; the living preacher must be sent. What a wide field then for the exercise of a true heaven-born charity do our domestic missions afford, both in town, city, and country! Our missions in cities are very important, most important indeed. The large cities are as great fountains and reservoirs to the nation. From them go forth streams to purify and bless, or to curse and destroy.

Thousands of the youth of our country will by proper missionary efforts be saved, and rescued from the power of sin and eternal death. Again we repeat, build the church and sustain the Sabbath-school, and our police reports and our prisons will soon declare even on earth the result; while the untold and increasing amount of good will be alone found in heaven.

### I. WESTERN VIRGINIA CONFERENCE.

#### *Extracts from the Report of the Secretary of the Conference Society.*

The Spring Creek mission, it was thought at our last meeting, would be able to take care of itself; and consequently no appropriation was made for that work. They now number 290 white members. The Raleigh mission numbers 183 members; the work is in a hopeful condition, and will no doubt be able, in a few years, to sustain the missionary. The amount collected on this work during the year was \$16.55.

The Tugg Fork Mission now numbers 200, and there was collected the amount of \$56. The Mason mission was first commenced last year, and they now number 66 members, 1 local preacher, and 1 church. The amount collected, \$56. The Falls of Guayan mission numbers 216 whites, 2 colored, 3 local preachers, 1 church, and the amount collected \$54.15. In conclusion, your Secretary records with more than ordinary pleasure the glorious example of the colored congregation of Greensburg circuit, in charge of Brother J. F. Medley. It may be said, with great propriety, that they have contributed more than all the rest; for while others out of their abundance have given to the Lord, they have cast in all their living. They gave the sum of \$12.50 to push forward



this glorious work. Should not this example stir up every member of this Society to a more prompt and persevering effort in the missionary enterprise? Upon the whole work there has been collected the sum of \$176.70, for the several missionaries engaged in the work. Add to this the sum of \$700, which has been collected upon the various circuits and stations, and you have the aggregate amount of \$876.70. Add anniversary collection, \$334.94. Total, \$1211.64.

All of which is respectfully submitted.

R. A. CLAUGHTON, *Secretary.*

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Raleigh,.....	183	..	..	..	..
Tugg Fork,.....	200	..	..	..	..
Mason,.....	66	..	1	..	..
Falls of Guayandotte,.....	216	2	1	..	..
Spring Creek,.....	200	..	..	..	..
Whole number,.....	865	2	2	..	..

## II. KENTUCKY CONFERENCE.

The following is the report, principally of the last year.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Highland, (to be supplied,)...	300	54	5	5	76
Eagle Creek,.....	81	..	..	..	..
Vernon, (to be supplied,)....	76	..	..	..	..
Letcher, (to be supplied,)....	180	..	1	1	25
Chaplin, (to be supplied,)....	..	..	..	..	..
London, T. J. Godby,.....	..	..	..	..	..
Mount Pleasant, (to be sup.),	..	..	..	..	..
Yellow Creek, (to be sup.),..	..	..	..	..	..
Williamsburg, J. T. Gragg,..	..	..	..	..	..
Whole number,.....	637	54	6	6	101

## III. LOUISVILLE CONFERENCE.

The following are the statistics of the last year; some changes were made at the last Conference, which will, of course, appear in the next report:

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Louisville,.....	405	..	4	6	450
Portland,.....	60	..	1	1	60
Rough Creek,.....	57	3	..	..	..
Caldwell,.....	..	..	..	..	..
Christian, South,.....	..	..	..	..	..
Christian, North,.....	..	..	..	..	..
Rochester,.....	..	..	..	..	..
Liberty,.....	286	..	..	..	..
Morgantown, .....	201	..	..	..	..
Whole number,.....	1009	3	5	7	510

## IV. MISSOURI CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Local Pr's.</i>	<i>S. Schs.</i>	<i>Sup'ts.</i>	<i>Teachers.</i>	<i>Sch'rs.</i>	<i>Vols.</i>
Yellow Creek, H. H. Hedgepeth,	156	6	1	..	..	..	..	..
Lancaster, Geo. H. Newton,....	285	..	1	..	..	..	..	..
Gallatin, D. H. Root,.....	258	6	2	..	..	..	..	..
Trenton, W. Ketron and S. C. }	373	3	3	4	4	31	168	641
Littlepage,..... }								
Milan, T. D. Clanton,.....	384	6	2	1	1	10	70	200
Hartford, Jas. B. Potter,.....	270	4	6	..	..	..	..	..
Linneus, W. M. Sutton,.....	288	1	2	2	2	13	80	365
St. Joseph, J. Tillery,.....	210	10	1	1	1	10	30	300
Oregon, W. Shaw,.....	220	14	2	..	..	..	..	..
Maryville, A. Spencer,.....	208	1	3	1	1	4	25	150
Athens, J. Naylor and J. Rice,..	418	3	5	..	..	..	..	..
Maysville, W. Warren,.....	150	..	1	..	..	..	..	30
Alexandria, Wm. Penn, Sr.,.....	286	5	2	..	..	..	..	..
Whole number,.....	3506	59	31	9	9	68	373	1686

From the above, it will be seen that we have now in this Conference 13 missions, 13 missionaries, 3561 members, 29 local preachers, 9 Sabbath-schools, 9 superintendents, 68 teachers, 373 scholars, 1686 volumes in library, and \$108.30 collected for Sunday-school purposes; which shows an increase in our Domestic Missions of 1147 members, 29 local preachers, 5 Sabbath-schools, 5 superintendents, 68 teachers, 173 scholars, and \$83.30 over the report of last year.

Thus it appears that we have done something for the cause of missions in our own bounds, and that the success that has attended the labors of our missionaries in the sparsely-settled portions of our country, should call forth our warmest gratitude to God, who is the giver of all good, and our determination to support our brethren in their missionary toil.

Your Board can but regret that the vast importance of sustaining and urging forward the missionary operations of the Church is not so generally recognized and felt by the membership of our Church as it should be. How else can we account for the fact that, from a membership of 14,433, only the small sum of \$2351.59 should have been collected for missions last year? Many of these members are rich—worth thousands! and none of them are so poor as not to be able to contribute something!

## V. ST. LOUIS CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Wesley chapel, H. S. Watts, J. Whittaker,	40	..	1	120
Christie chapel, J. W. Hawkins,.....	32	..	2	146
North St. Louis and Bremen, J. N. W. }	..	..	..	..
Springer,..... }				

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Buffalo, D. S. Proffit, .....	417	2	..	..
Osage, M. G. McMillan, .....	120	1	..	..
Warrensburg, William R. Babcock, .....	250	3	1	60
Forsyth, W. C. McMillan, .....	150	.	..	..
Centreville, Wm. Griffin, .....	228	..	..	..
Eminence, Oak Ridge, J. M. Wheeler, ...	150	..	..	..
Salem, John Monroe, .....	271	..	1	60
Whole number, .....	1658	6	5	386

## VI. KANSAS MISSION CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Wyandotte, William Barnett, .....	8	..	..	..
Delaware, N. M. Talbot, .....	6	..	1	95
Shawnee, C. Bowles, .....	3	1	..	..
Kickapoo, N. T. Shaler, ....	75	..	..	..
Tecumseh, L. B. Stateler, J. H. Pritchett,	..	..	..	..
Fort Scott, John Hale, .....	41	..	..	..
Neosho, Claiborn Jones, .....	..	..	..	..
Council Grove, (to be supplied,) .....	..	..	..	..
Leavenworth, J. O. Woods, .....	75	..	4	105
Big Blue, Adonijah Williams, .....	..	..	..	..
Doniphan, (to be supplied,) .....	369	..	..	..
Potawottomie, Cyrus R. Rice, .....	..	..	.	..
Whole number, .....	577	1	5	200

## VII. OUACHITA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Upper Saline, B. Williams, ..	..	..	..	..	..
Perryville, L. H. Johnson, ..	163	6	..	..	..
Dallas, E. Gaddis, .....	140	..	..	..	..
Louisville, Wm. J. Scott, ..	60	17	..	..	..
Napoleon, James Rice, ....	64	..	..	..	..
Hampton, Wm. Winbourn, .....	381	13	..	..	..
Whole number, ....	808	36	..	..	..

## VIII. ARKANSAS CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Gainsville, .....	407	4	..	..	..
Greenbrier, .....	290	2	..	..	..
Searcy, .....	242	30	..	..	..
Clinton, .....	229	22	..	..	..
Salem, .....	275	11	..	..	..
Lebanon, .....	163	2	..	..	..
Grand Prairie, .....	152	..	..	..	..
Huntsville, .....	217	..	..	..	..
Jasper, .....	98	..	..	..	..
White River, .....	..	..	..	..	..
Whole number, ....	2078	71	..	..	..

## IX. HOLSTON CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs</i>
Flat Top,.....	578	25	3	4	100
Watauga,.....	..	..	..	..	..
Gap River,.....	553	29	..	..	..
Sandy River,.....	242	4	..	..	..
Russell,.....	..	..	..	..	..
Telico,.....	323	6	..	..	..
Walden's Ridge,.....	..	..	..	..	..
Spencer,.....	241	..	2	2	164
Cumberland,.....	230	10	9	5	300
Jamestown,.....	364	10	..	..	..
Montgomery,.....	236	9	9	8	300
Huntsville,.....	120	20	..	..	..
Cheowa,.....	..	..	..	..	..
Watauga,.....	177	..	..	..	..
Whole number,.....	3064	113	23	19	864

## X. TENNESSEE CONFERENCE.

Linden mission, situated on the waters of the Tennessee river, and embracing a section of country where the people are not well supplied with the means of grace. This work has been, during the year, occupied by the Rev. J. H. Campbell. He reports: white members, 160; probationers, 22; colored members, 11. He received on the mission, in aid of his support, \$38. Your Committee recommend its continuance.

Ridge mission is situated on the waters of the Cumberland river, and embraces portions of the counties of Davidson and Robertson. There are in this mission 11 preaching places, 251 white members, 15 colored members, 1 local preacher, and 1 deacon. The missionary reports 32 conversions during the year, and 8 baptisms. It was travelled by the Rev. J. K. Woodson, who received towards his support \$73.40, by the contributions of the people. The missionary thinks the prospect for doing good in this field is promising. We regret to learn that there are no Sunday-schools in the bounds of the work. This evil, we think, should be remedied. The children must be taught if we expect the Church to prosper. Surely, with a membership of 251 a few Sabbath-schools might be sustained. We recommend the continuance of this mission.

The White Plains mission is mainly situated in Putnam county, Tenn. Number of appointments, 12; white members, 275; colored members, 25; Sunday-schools, 1; superintendents, 1; teachers, 6; scholars, 65; volumes in library, 150; money collected for Sunday-schools, \$12; amount of missionary money, \$58. There has been a small increase during the year; condition of the mission pretty good; labored under serious disadvantages this year. We recommend its continuance.

Frankfort mission, Tuscumbia District, has appointments, 10; members, 174; probationers, 36; local preachers, 3; contributed for the support of the preachers, \$43.26; about 50 conversions; left many

penitents at the altar; mission improving; supplied by Watson E. Mitchell. We recommend its continuance.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Linden, J. H. Campbell,...	182	11	..	..	..
Ridge, J. K. Woodson,....	251	15	..	..	..
White Plains,.....	275	25	..	1	65
Frankford, W. E. Mitchell,	210	..	..	..	..
Whole number,....	918	41	..	1	65

### XI. VIRGINIA CONFERENCE.

No report forwarded us. We publish from last year's report.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Oregon, .....	172	..	..	..	..
Wesley chapel, .....	31	..	..	..	..
Stafford, .....	110	..	..	..	..
Blue Ridge, .....	203	..	..	..	..
Buffalo, .....	272	..	..	..	..
Factories, .....	207	..	..	..	..
Currituck, .....	230	..	..	..	..
Rocketts, .....	..	..	..	..	..
Whole number,....	1225	..	..	..	..

### XII. MISSISSIPPI CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Decatur, .....	218	8	..	..	..
Leaf River, .....	307	55	..	..	..
Lake Washington, .....	..	..	..	..	..
Greensborough, .....	386	16	..	..	..
Mt. Willies, .....	..	..	..	..	..
Black Creek, .....	88	..	..	..	..
Whole number,....	999	79	..	..	..

### XIII. GEORGIA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Chatham, R. J. Harwell, .....	110	20	..	15
Murphy, J. Chambers, .....	631	25	..	320
Factory, J. W. Robinson, .....	216	..	2	200
Villa Reia, C. Trussell, .....	540	..	..	..
Dade, H. McHan, .....	428	..	4	250
Augusta City mission, J. O. A. Clarke,....	200	..	1	..
Elijah, T. B. Harbur, .....	99	..	4	381
Dallas, A. Dorman, .....	367	39	..	120
Emmanuel, F. W. Flanders, .....	142	22	..	..
Clayton, W. H. Thomas, .....	255	..	3	..
Blairsville, .....	500	..	2	101
Whole number, .....	3318	106	17	1387

## XIV.—ALABAMA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Black Creek, J. Bond, . . . . .	191	10	..	1	60
Sipsey, G. W. Gillespie, . . . . .	134	39	..	..	..
Hancock, E. Sullivan, . . . . .	209	2	..	..	..
Pikeville, J. McGaw, . . . . .	343	12	..	10	..
Warrior, J. B. Warren, . . . . .	270	..	..	1	100
Sand Mountain, W. Rhodes, E. } Nicholson, . . . . . }	512	..	..	13	110
Coosa, S. E. Swope, . . . . .	120	2	..	2	135
Maplesville, J. T. Roper, . . . . .	146	17	..	..	..
Whole number, . . . . .	1925	82	..	27	405

## XV. LOUISIANA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Haw Creek, . . . . .	104	60	..	..	..
Dugdemon, . . . . .	112	..	..	..	..
Whole number, . . . . .	216	60	..	..	..

## XVI. NORTH-CAROLINA CONFERENCE.

This Conference, by her contributions and zeal in behalf of the great missionary enterprise, is among the first of her sister conferences. May the blessing of Heaven continue to rest upon her ministry and membership.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Raleigh City, H. Gray, . . . . .	42	1	..	1	66
Tar River, . . . . .	393	47	..	5	162
Blue Ridge, . . . . .	220	6	..	5	107
Cape Hatteras, . . . . .	654	16	..	..	..
Cape Lookout, . . . . .	223	50	..	2	100
Whole number, . . . . .	1532	120	..	13	435

## XVII. FLORIDA CONFERENCE.

This Conference is steadily improving in her contributions for the support of missions. There is a growing interest also manifested in favor of their own mission field. They report twelve missions to the whites and seven to the colored people.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Isabella, A. Davis, . . . . .	67	7	..	2	..
Milford, T. C. Coleman, . . . . .	148	106	..	..	..
Clinch, G. M. McDonald, . . . . .	115	..	..	2	..
Orklorknee, G. F. Boon, . . . . .	..	..	..	..	..
South-Madison, J. M. N. Lowe, ..	206	21	..	..	..
Suwanee, T. R. Barnett, . . . . .	131	..	..	..	..

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Santa Fé, A. W. Harris,.....	42	27	..	..	..
Orange, F. M. Wilson,.....	61	15	..	1	..
Sumpter, W. Edwards,.....	195	13	..	1	..
Hernando, M. V. Mills,.....	114	30	..	..	..
Hillsboro', A. Johnson,.....	155	25	..	..	..
Nassau, R. McK. Tydings,.....	18	25	..	..	..
Whole number,.....	1252	269	..	6	..

## XVIII. MEMPHIS CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Morgan's Creek, James Gaines,	255	..	..	..	..
James Spencer,.....	887	9	..	..	..
Camden,.....	399	11	..	..	..
Little Hatchee,.....					
Whole number,.....	1541	20	..	..	..

## XIX. SOUTH-CAROLINA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Granetville,.....	118	65	..	..	..
Mount Lyon,.....	492	52	..	..	..
South Mountain,.....	152	..	..	..	..
Whole number,.....	762	117	..	..	..

## XX. EAST-TEXAS CONFERENCE.

This second Conference in the young and rising State of Texas, is rapidly advancing in character and position. Increasing attention is being paid to all the benevolent agencies and instrumentalities of the Church for the advancement of the cause of Christ.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Wood County,.....	67	17	..	..	..
Sulphur Fork,.....	160	4	..	..	..
Cypress,.....	234	5	..	..	..
Athens,.....	213	27	2	3	75
Knoxville, ...	83	..	..	..	..
Millwood,.....	102	..	..	..	..
Vanzant,.....	180	7	..	2	63
Marion,.....	56	..	..	..	..
Whole number,.....	1095	60	2	5	138

## XXI. TEXAS CONFERENCE.

The history of our Church in Texas affords an illustration of the success attending missionary efforts. In 1834, Rev. Henry Stephenson, of the Mississippi Conference, then laboring on the Nachitoches circuit,

entered Texas and organized a small class near the Sabine river. Our operations, however, were not efficiently prosecuted until the revolution of 1836 had given to Texas the blessings of civil and religious liberty. In 1837, Ruter, Fowler, and Alexander, came as missionaries to the infant republic. In 1838, Fowler was Superintendent of the Texas Mission. In 1839 he was Presiding Elder, and the mission district was attached to the Mississippi Conference. In 1840, the Texas Conference was organized, with about fifteen travelling preachers, seven local preachers, 1621 white and 230 colored members. The East-Texas Conference was formed in 1845. There were then in both Conferences fifty-one travelling and sixty-four local preachers, 5177 white and 1005 colored members. From 1840 to 1845 our membership was more than trebled. The increase from 1845 to 1850 was only about fifty per cent. In 1850 there were 74 travelling and 144 local preachers, 8662 white and 1462 colored members. From 1850 to 1855 the increase was 12,958 white and 3266 colored members. The increase during the past year was, in the East-Texas Conference, 3004, and in the Texas Conference, 3564, an increase unparalleled in our past history.

The Texas Conference Missionary Society was organized at the first Texas Conference, held in Rutersville fifteen years ago. The following were the officers of the Society elected at its organization: R. Alexander, President; John Haynie, Vice-President; T. O. Summers, Secretary; C. Richardson, Treasurer; L. Fowler, F. Wilson, J. Hord, J. P. Sneed, and S. A. Williams, Board of Managers. Of this excellent Board, Alexander, our present President, and Summers, our Book Editor, are the only ones who have remained upon the effective list of travelling preachers—noble representatives of a noble band of evangelical laborers. Hord and Haynie in the West, and Williams and Wilson in the East, are upon the honorable but unenviable list of superannuates. Sneed returns this year to the ranks of the itinerancy, while Fowler and Richardson have been transferred from the Church militant to the Church triumphant. The body of the former rests underneath the pulpit of the church near Milam, in which he had often proclaimed the unsearchable riches of Christ. A modest marble column, rising upon a commanding eminence fronting Rutersville College, informs the passer-by that there sleeps the dust of Richardson until the resurrection morn. It affords a mournful satisfaction to recall the names and memories of these fellow-laborers in the Gospel vineyard. It reminds us of bygone years, when, in our missionary festivals, their voices were always heard, and on other occasions we were accustomed to see them lead on the sacramental hosts to battle and to victory. But they are gone; and with the sainted Ruter, and the spirits of other brethren beloved who have preceded or followed them, their voices now mingle in songs of praise before the throne. While they rest from their labors, we are left to till the fields their hands have cleared, to rear the building whose foundation they laid, and to extend still farther the line of our evangelical labors.

<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs</i>
San Antonio, J. W. Phillips, . . . .	43	7	1	1	..
Navidad, G. Tittle, J. W. B. Allen,	237	19	..	..	..
Fort Worth, B. A. Kemp, . . . . .	280	..	..	1	..



<i>Missions and Missionaries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
Georgetown, R. G. King,.....	145	6	..	..	..
Onion Creek, W. A. Smith,....	49	2	..	..	..
Nueces, A. C. Fairman,.....	77	3	..	..	..
Corpus Christi, J. G. Johnson,..	22	5	..	..	..
Brownsville,.....	9	..	..	..	..
Hamilton, J. H. Wright,.....	145	..	..	..	..
Savara, R. L. Drake,.....	54	..	..	..	..
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Whole number,.....	1061	42	1	2	..

## II. MISSIONS AMONG THE PEOPLE OF COLOR.

The extracts from the "Report" under this head are given in the chapter on "Our People of Color."

## III. GERMAN MISSIONS.

It is matter of grateful reflection to the Christian heart to note the increasing interest which these missions are exciting, and the attention bestowed upon them by the Church.

Our duty and interest alike command us to sustain them. How vast and continuous the immigration from Germany to this country! In all our large seaport towns and cities, yea, in all our cities and towns, and throughout our whole country in the West and South-west, are these immigrants by thousands to be found. These must be sought out by the ministers of Christ. They must be Christianized; they must be Americanized. The power of the pulpit and the press must, in their influence, be everywhere exerted for the salvation of these crowding thousands, who are seeking a home and country in this land of freedom and Christian republicanism.

We are happy to announce the fact that the German paper, established by the direction of the General Conference, and under the authority of the Board, is now being published in Galveston, Texas. The name is *Evangelical Apologist*. The editor is Rev. Peter Moelling. The paper is admirably conducted, and everywhere commended. We most sincerely hope for the fullest success and prosperity to attend its publication. The Germans are a reading people, and we should, by the weekly press, and by our book and tract circulation, fully meet their thirst for information. In no surer way can the evils of infidelity be met and overcome among them.

We have eight German missions in Texas, all prospering and doing well. Four in the city of New-Orleans; one in each of the cities of Mobile, Louisville, and Nashville, and one just established in the city of Memphis.

### NASHVILLE GERMAN MISSION.

Of this mission the report of the Tennessee Conference speaks thus: *The German Mission*.—This is a new field, where we are making a

most satisfactory experiment. Rev. Philip Barth, an intelligent and faithful German brother, has been at work nearly one year. He has collected a respectable congregation, organized a church, and has in rapid progress a large and commodious house of worship, which will soon be ready for occupancy. The citizens of Nashville have manifested a commendable zeal in aid of this glorious enterprise. They have contributed liberally towards the erection of the building; and an enlightened body of trustees have worked nobly to push forward the good work among our German friends. We entertain high hopes of the success of this effort to bring this class of our fellow-citizens under the influence of the Gospel, as taught by Protestant Christians. This mission should receive the hearty support of the Conference, as it is destined to accomplish much good.

#### GERMAN MISSIONS IN NEW-ORLEANS.

Of these the report of the Louisiana Conference speaks thus:

A good Providence has raised up to the Germans ministers from among themselves. Three German itinerants have been laboring in the city during the last year, besides two German local preachers. The German missions were never in a more prosperous condition, though during the year the first mission lost 20 per cent of its membership with yellow fever. Lots have been recently bought for a fifth mission chapel. The unexpected gathering of more than 100 German children in the Beer Garden Sabbath-School, in the western part of the Third District, called loudly for us to enter that ripe field.

The first mission is suffering for want of a larger church. A lot is bought and paid for, and several thousand dollars collected for this purpose; yet at least \$4000 additional must be obtained before the trustees of the mission can venture to build such a brick church as has been contemplated these several years past, and such as becomes the most important and the oldest German Mission of the Methodist Church, South. Help! help!! help!!! What man is there among all the friends of German Methodism who will give this much to aid this great mission of love?

#### LOUISVILLE GERMAN MISSION.

The Rev. C. Quellmalz, who was appointed to this mission at the last Conference, has been removed to Memphis, and Brother Traeger, a most worthy and excellent young man, appointed to Louisville in his place. The mission is doing well, we believe, under his ministrations.

#### MEMPHIS GERMAN MISSION.

This mission has been established since the Annual Conference, in obedience to the action had at the last Memphis Conference on this subject. Brother Quellmalz, our most worthy missionary at Louisville, has been placed in charge of the mission. The following was the action of the Conference.

We have listened with the deepest interest to the very feeling and appropriate address of our brother, Philip Barth, the German missionary from the city of Nashville. When we take into consideration that

we have so many hundreds of thousands of foreigners seeking homes in our own happy country every year, and that the present European war will greatly increase this number, and that these people know but little of Protestant Christianity, and scarcely any thing of our beloved Methodism—"Christianity in earnest"—they now have a claim upon us equal, if not greater, than any others. In view of the fact that there are some fifteen hundred Germans in the city of Memphis, we hereby recommend the appointment of a missionary to the Germans in the city, as soon as a suitable missionary can be obtained.

The friends in Memphis have most kindly received the missionary, and we can but believe that great prosperity, under the blessing of God, will rest upon it. Let the Church see to it that this important field of labor be properly estimated and sustained by them.

<i>Missions and Missionaries.</i>	<i>M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
1. New-Orleans, J. Pauley,.....	75	1	1	100
2. " " .....	35	1	1	40
3. " " ..	12	1	1	15
3. " " G. Busman.....	14	.	.	..
Mobile, P. Maass,.....	20	1	1	21
Galveston, P. Moelling,.....	80	1	1	..
Bellville, A. Engel,.....	..	..	.	..
Industry, E. Vordenhiem,...	72	1	.	..
New-Braunfels, H. P. Young and G. Elly,.	72	.	1	18
Fredericksburg, C. Grote and J. C. Kopp,.	115	1	2	..
Victoria, A. Warns,.....	34	..	1	20
Clark's Creek, E. Schneider,.....	23	..	.	..
Houston,.....	35	..	.	..
Louisville, Traeger,.....	38	1	1	30
Nashville, P. Barth,.....	21	1	1	30
Memphis, C. Quellmalz,.....	..	..	.	..
Whole number,.....	646	8	12	274

#### IV. INDIAN MISSIONS.

We publish below the report of the Indian Mission Conference.

We also publish from last year's report the statistics, being the most certain information we have.

To report faithfully, as required for the satisfaction of the Church, the work of an entire Conference, however numerically small such Conference may be, is a matter involving no little responsibility; especially so, when we are greatly deficient in the material that should have been furnished necessary to make up such a report.

This lack of right kind of material may be owing to some one or more of several causes. First, much of this has to be gathered through native interpreters, which is often found very embarrassing. Second, many of our native men who have charge of work do it in so loose a way that it is next to impossible, in winding up matters for Conference, to bring all the ends together. Third, we too often depend upon others to do

that which we should do ourselves. And last, but not least, none of us begin in time; almost every thing is left for the last round; sickness or something else hinders us from making that last round, and the result is, we come up to Conference unprepared to do either ourselves or the work justice. We are made to feel this more sensibly, when we reflect that we are here supported by the united contributions of a whole Church, and for which she has a right to expect occasionally the fullest account we can give of the work with which we have been intrusted. Nor does it follow, neither should it be expected, that we shall always be able to report progress, or our work free from embarrassment. However cheering to every friend of the missionary enterprise this might be, it is not always to be looked for.

The Indian Mission Conference, though peculiar in some respects, is one among the sisterhood of Conferences composing the Methodist Episcopal Church, South. She is Indian, as her name imports. Indians make up almost her entire membership. More than one half the men employed as laborers are Indians. The funds appropriated, the labor expended, together with the prayers of the Church, all look to the Indian's benefit, and forward to a time when a glorious harvest shall be gathered of these tribes for whom so much has been done. But it may be gravely and appropriately asked, Will the harvest of the kingdom be in proportion to all this outlay of means? In one sense it may not prove so; but in the judgment of Him to whom the earth and the fullness thereof belongs, it will be infinitely more so. No correct estimate, at the present or any future time, can well be made of the numbers of this fading race the Gospel has redeemed and blessed. The condition of thousands has already been bettered in this life; and how many prepared for that which is to come we can not conjecture. One after another of the first fruits of missionary labor has passed away from earth to join their friends above, leaving but here and there one to narrate the scenes of the past. It affords the older members of the Church great pleasure to recount the triumphs of the Gospel among them—referring to the time and circumstances when that man and the other embraced Christianity and were happily converted to God, with the confident and peaceful manner in which they left the world.

Perhaps there are none who speak more approvingly and with so much pleasure of these things as do the Cherokees. The Gospel has done much for them. Their piety, their schools—in a word, their civil and religious institutions—all testify to the fact that “the Gospel is the power of God unto salvation.” No people living, perhaps, can produce in the same ratio so many who either read the Scriptures in their own vernacular, or the English tongue. Here, too, the relative claims of Christianity and barbarism, with the blessings of the one and the curses of the other, are seen in awful contrast. Their religious profession is generally manifested by something of that kindness and liberality which characterized the earlier ages of the Church.

In a portion of the Cherokee district there has been a good work the past year, especially on the Tahlequah and one or more of the other missions. The membership in this district is not far from thirteen hundred. We have none of the schools under our care. With a few exceptions, they are all under the immediate control of the National Council. It may not be amiss to mention that other denominations besides

ourselves occupy this field. The Moravians or United Brethren, have two stations with a small membership. The Congregationalists, under the direction of the American Board for Foreign Missions, have five stations, with a membership, as last reported, of two hundred and eighteen. And the Baptists, under the direction of the Boston Board, have a membership of some twelve hundred. They operate more on the itinerant plan, and mostly through native assistants, who are regularly instructed in the doctrines and usages of the denomination, by the two white missionaries sent out by the Board. We submit, could we not, by a little modification in the prescribed duties of presiding elders, reach this point? The idea of native men, with a few solitary exceptions, being examined once a year, and a given course of study, however well it may be adapted to the wants of the Conferences in the States, has so far proved almost a signal failure. A little more adaptation, and then a great deal more work are the things wanting in order to greater success. For we are sure that the spirit and blessing of God will attend the labors of his earnest servants, however humble they may be, in all this work and labor of love. Those who have sent us thus to labor and to sacrifice, calculate on and pray for this.

But as we have dared to look beyond our own fields on the fields of others, let us give honor to whom honor is due. The Baptists and Congregationalists have done much through the press to give the Scriptures and other useful books to the Cherokees in their own language, so that all who will may read. Northern affinities and interference has, and will, doubtless, more or less embarrass the labors of these otherwise devoted missionaries.

It may be in place here to name that, since our last report, we have lost in the Cherokee Nation one of our long-trying and most valued members, Sister M. R. Murrell, wife of Major George M. Murrell, and daughter of Lewis and Frances Ross. At an early period in life, she sought and found the pearl of great price, attached herself to the Methodist Church, lived to enjoy its blessings and to bless others, of the ample means she possessed so to do. Her death has been a great loss, not only to the Church, but to the Cherokee people. Her disease was of pulmonary type, and attended, at times, with unusual suffering. But her confidence in her Saviour sustained her to the last. She lives to die no more.

Among others of our warm friends who have died in that work, we mention Col. W. S. Adair, whose house was, and still continues to be, the missionary's more than welcome home. Brother Adair was fondly attached to our Church.

But perhaps in no section of our mission-field has there been, in the same length of time, so manifest a change for the better as in the Creek Nation. Here but a few years ago, praying was declared to be unlawful, and a penalty of fifty lashes inflicted on the bare back of those who persisted in such a course, without regard to sex. Schools, with all other means of civilization offered, but were regarded as things not indispensably necessary to the nation's welfare. In the mean time drunkenness and profligacy prevailed almost to the nation's ruin. A downward tendency in numbers as well as morals was the apparent and fearful result. A few only dared to propose and advocate the principles of reform. But how now? They support two large manual-labor schools, one

smaller boarding-school, and about eight neighborhood schools, say at an annual cost to the nation of over twelve thousand dollars. In this way, besides a few that are sent to the States, about four hundred children are receiving more or less instruction annually. Their civil institutions are gradually changing, the old and hereditary principles giving way, and those of a republican character taking their place. The bow and arrow and the chase are now but rarely resorted to for a livelihood; the plough, the hoe, with the various other implements of agricultural life, are fast taking their place. Still there remains much to be done; there are many hindrances yet in the way of the Creeks' more rapid advance to a higher state of civilization. They are greatly in want of many of the necessary facilities to make home what it should be—the place of comfort, plenty, and neatness. Two great hindrances to this are extravagance and want of economy. Polygamy still exists in high places: if not in form, in fact. The hot-house and the square are still to be seen. But these are rather to be regarded as town than national affairs, as some towns have abandoned them—one in particular preferring an old-fashioned camp-meeting to the annual husk or green-corn dance.

It is a curious fact, and may not be passed over without notice, that many of our native members and helpers, who stood like the beaten anvil in times of trial, thereby doing credit to themselves and the noble cause they had espoused, have, under a change of circumstances, proved less firm and decided in their religious profession. Our native men, under all the circumstances, have not rendered the Church the valuable service anticipated. With few exceptions they fail as disciplinarians; in a word, but few are sufficiently qualified for so onerous a work. We have, however, full before our mind's eye, both of the living and the dead, some honorable exceptions to this.

In the next place, we may have itinerated a little too much—not that any of us have done too much work; but at times we may have grasped at more than we could hold on to. At other times something has been lost by not being able to seize upon important openings as they presented themselves. Too often, as is frequently the case in the regular work, where we can not lose much, places have been left to be supplied, bringing in, as the great danger is, a transient class of laborers, who, under the circumstances, look more to the salary than to the general interests of the work; and often, it is to be feared, our reports have rather courted popular favor, instead of stating reasons and alluding to the frequent hindrances we meet with, which really, if we but reflect a moment, are occurrences which we shall have more or less to do with while our work is with fallen humanity. Nevertheless, we fully expect the Gospel to triumph in spite of every reverse.

We may state, in addition to what we have already said of the educational and civil interests of the Creeks, that the three denominations now occupying the field have each a membership about as follows: Presbyterians, say two hundred, with three schools, including one among the Seminoles; Baptists, eight hundred, including a large number of blacks—have no schools under their care; Methodists, about eight hundred, with but few blacks—have charge of one large manual-labor school. The Asbury School is located in the Canadian district of this

nation. Included in the numbers above named are many of the most influential and leading men of the nation.

The Choctaws and Chickasaws together, are advancing rapidly in civilization. Their facilities for general improvement are many and various—schools, from the academy down to the latter-day and Sabbath-schools. They have more large boarding-schools than any of the other tribes. Of these we have charge of five, namely: Fort Coffee Academy, New-Hope Seminary, Colbert Institute, Bloomfield and Chickasaw Academies. We also have within these bounds a membership of over twelve hundred; while the Presbyterians, Baptists, Congregationalists, and Episcopalians are all well represented, and able to report a respectable membership. These several denominations also have charge of a goodly number of the schools, the most of which are prosperous. Here, too, as in the Cherokee Nation, the influence and workings of Northern fanaticism have been seen and felt.

Our work within the bounds of the Choctaw district is reported by the presiding elder as generally prosperous.

We would now most respectfully submit the following:

1. Whether or not the rule of Discipline requiring this report had not better be so changed or amended as to make every missionary directly responsible for a faithful and full report of his work for the year, to the Secretary of the Parent Board? This strikes us as the plan most likely to elicit all the information required, as well as the one most likely to give general satisfaction; for then would those who have charge of the work be more careful in collecting the necessary materials for such report.

2. Whether or not our missionary plan might not be so changed or modified as to enable us to secure from our own Church the services of such as may be qualified to fill the place of teachers, assistants, etc., in our schools; and that they be recognized as missionaries, selected with special reference to this, that, or the other work?

Could we have gathered all the information required by the Discipline, our report would have been different, and perhaps much more satisfactory. But as imperfect as it is, we submit it, hoping and praying that something may be gathered from it advantageous to the cause it aims to represent.

THOMAS B. RUBLE, *Secretary.*

#### I. KANSAS DISTRICT.

<i>Missions and Missionaries.</i>	<i>Ind.</i>	<i>W.</i>	<i>Col.</i>	<i>Chs.</i>	<i>S. S.</i>	<i>Child'n.</i>	<i>P.</i>
Fort L. M. L. Sch., T. Johnson,	3	15	3	1	1	100	100
Shawnee, .....	53	..	..	1	1	150	..
Kansas, .....	2	4	..	1	1	35	36
Delaware, .....	64	..	..	1	1	15	..
Wyandotte, .....	70	..	..	1	1	25	..
Kickapoo, .....	48	..	..	1	1	80	..
Whole number, .....	240	19	3	6	6	405	136

## II. CHEROKEE DISTRICT.

<i>Missions and Missionaries.</i>	<i>Ind.</i>	<i>W.</i>	<i>Col.</i>	<i>Chs.</i>	<i>S. S.</i>	<i>Child'n.</i>	<i>P.</i>
Delaware and Seneca, .....	340	2	11	4	3	60	..
Spring Creek, .....	222	8	..	1	1	30	..
Tahlequah and Grand Saline and Tahlequah circuit, .....	225	..	65	2	5	125	..
Cana, .....	340	10	22	..	..	..	..
Salusaw, .....	232	10	19	..	4	70	..
Whole number, .....	1359	30	117	7	13	285	..

## III. CREEK DISTRICT.

<i>Missions and Missionaries.</i>	<i>Ind.</i>	<i>W.</i>	<i>Col.</i>	<i>Chs.</i>	<i>S. S.</i>	<i>Child'n.</i>	<i>P.</i>
Canadian, .....	100	3	3	..	2	21	..
Creek Agency, .....	268	17	20	..	1	20	..
Big Bend, .....	44	3	..	..	..	..	..
N. Fork, .....	257	1	22	..	..	..	..
Little River, .....	90	6	9	..	..	..	..
A. M. L. School, T. B. Ruble,	7	5	..	..	1	80	80
Whole number, ....	765	35	54	..	4	121	80

## IV. CHOCTAW DISTRICT.

<i>Missions and Missionaries.</i>	<i>Ind.</i>	<i>W.</i>	<i>Col.</i>	<i>Chs.</i>	<i>S. S.</i>	<i>Child'n.</i>	<i>P.</i>
Hoshelatubbee, .....	207	4	6	..	2	60	..
Fort Coffee, .....	..	4	..	..	1	50	50
New-Hope, .....	35	6	..	..	2	80	..
Doaksville, .....	400	8	78	..	5	95	..
Kiamiche, .....	410	2	22	4	..	..	..
Chickasaw, .....	25	25	40	..	1	100	..
Chickasaw Academy, J. C. } Robinson, .....	11	7	..	..	1	100	120
Bloomfield Academy, J. H. } Carr, .....	44	4	50	..	1	35	35
Perryville, .....	74	6	..	..	..	..	..
Colbert Institute, .....	..	2	4	..	1	30	30
Whole number, .....	1206	68	209	4	14	550	235

To the above we add Echota, in the Holston Conference, having 158 members, with one church, one Sabbath-school, and 20 scholars.

## V. CHINA MISSIONS.

The present is a period of most intense interest in the history of this vast empire. The past, and the present also to a great extent, may be properly regarded as the preparation season for China. The seed has been and now is being sown; the great harvest is ripening. The re-



sults will everywhere be seen in the advancement of the social, moral, and political condition of the empire. We can but believe the present is the dawning of a glorious day to China—the opening of the door for light and truth to her long benighted millions.

As a Church, we have been called to bear a most honorable part in the great Christian efforts that are being made for the recovery and salvation of that distant land. Having put our hands to the work, we must not look back. Our past efforts and contributions must be viewed in their proper light. They were absolutely necessary as preparatory to the very establishment and commencement of our missionary operations. They are now necessary; they must be continued; and increasing efforts and zeal must characterize the Church, in order to the successful prosecution of our work. Impatience for results, and a want of faith in the accomplishment of good equal to the means employed, fearfulness and distrust—these must all be met and overcome, by a firmer reliance on the promises of God, and stronger devotion and zeal in his cause.

Afflictive providences and apparent hindrances have occurred to weaken somewhat faith in the full success of this mission. Yet these are all occurring under the eye and control of the God of missions. All may be necessary to the furtherance of the Gospel, and will be overruled to the glory of God, and the advancement of his cause. Thus we would wish fully to feel at the present moment. Such in this hour is our faith.

We had but just received the sad announcement that, through extreme affliction, our devoted missionaries, Brother and Sister Belton, were compelled to leave Shanghai. While yet the prayers of the Church were going up to heaven in their behalf, the painful intelligence of his death reaches us. They arrived in New-York on the 19th of February. The voyage appeared much to improve the health of Mrs. Belton, but not so with our afflicted brother. He continued to fail and gradually decline until, on the 17th of March, he died—peacefully falling asleep in Jesus.

After his arrival he received every attention from the Church in New-York—was in every way most kindly cared for. Bishop Janes and his estimable wife, with many others, did every thing in their power for him and his afflicted family. This is as it should be: we are all the children of one Father, and tending to the same heaven; in the grave to which we go there is no North, no South. It is a gratifying circumstance that Dr. Stevenson, who was in New-York, was permitted to see and converse with our departed brother the evening before his death. He found him calm and peaceful. And thus he died.

We present from the *New-York Commercial Advertiser* the following notice of his funeral:

“FUNERAL OF REV. MR. BELTON.—The funeral of the Rev. J. S. Belton, of the Methodist Episcopal Church, South, was attended from the Eighteenth-Street Methodist Episcopal church yesterday. After an appropriate prayer, at the house where Mr. Belton died, the body was borne to the church by eight clergymen, officiating as pall-bearers. Rev. Dr. Foster, of Brooklyn, opened the services by a hymn, followed by an impressive prayer by the Rev. Dr. Holdich, Secretary of the

American Bible Society. Rev. Dr. Osbon, of this city, read a lesson from the Scriptures, and the Rev. Dr. Cross, of Charleston, South-Carolina, made a beautiful and eloquent address, singularly adapted to the occasion. The exercises were closed by reading the burial-service by Rev. Mr. Steele.

"It appeared, from the address, that Mr. Belton, a native of Alabama, made a public profession of religion at the age of seventeen, and at once commenced preparing for the ministry. Entering college during the junior year, he graduated with honor at the end of the course, having maintained a high reputation for moral and religious character among his fellow-students and the faculty. Following the convictions of duty, he soon offered himself for the China mission, and being cordially accepted, embarked for that distant field with his young and excellent wife, bearing the sympathies and hopes of their friends and the Church. On his arrival he gave himself to the study of the Chinese language, and made great proficiency.

"But the climate proved unfavorable, and his health became so seriously impaired, that, yielding to the pressure of medical advice, he reluctantly turned his face to his native land. He was sick during the whole passage home, and on his arrival his case was deemed hopeless. He lingered a few weeks, regretting almost to his last breath that he was obliged to relinquish the chosen object of his heart—a life of labor for his Redeemer in promoting the salvation of the heathen. He suffered meekly, patiently, like a most devoted Christian, as he was in the estimation of all who knew him, and died in great peace, leaving a widow and two small children—one born the day before the funeral. A large number of clergymen from the different Methodist churches in New-York and Brooklyn were present on the occasion. The body was temporarily deposited in the dead-house in Greenwood. Mr. Belton died at the early age of twenty-two."

It is a conceded point that the correct teaching of youth in well-established and properly conducted schools, would be of great service, and greatly further the efforts of our faithful and devoted missionaries. To this end, in the appropriations for 1854, special reference was had. But from the unsettled state of the country, and the danger of the destruction of the houses which would have necessarily to be erected for school purposes, the amount proposed was not forwarded. In the mean time, a faithful examination was made by the mission as to the character of schools most needed, and which would most likely be of service to the mission. The comparative value of male and female schools was fully examined, and, after full reflection and deliberation, the missionaries forwarded the communication herewith published. We think this an important feature in the history of our mission to China, and would like this paper, in this form, to be spread before the whole Church. It is to be sincerely hoped that the Board may feel fully warranted in making immediately the necessary appropriation for the establishment of the female school or schools, as demanded.

The following is the communication referred to above:

*Shanghai, China, July 24th, 1855.*

REV. E. W. SEHON, D.D.: At our last regular Mission Meeting, it was resolved that a letter be addressed to the Board on the subject of board-

ing-schools, setting forth a statement of the amount of money necessary to erect suitable buildings, furnish them with the necessary fixtures and conveniences and for the annual support of a given number of pupils. It was also thought advisable to say something as to the expediency of employing so much of the Church funds, at the present time, as will be necessary to erect and support a male and female boarding-school in Shanghai. The Committee appointed to draft said letter report as follows:

1. That on careful inquiry into the expenses of the two boarding-schools at this place—one under the care of Bishop Boone, and the other under the care of Mrs. Bridgman—the sums necessary for the erection of a male and female boarding-school, suited to accommodate 60 boys and 60 girls, and for their support for one year, will be—

1. For a suitable lot for building,.....	\$1000
2. For the erection of school-houses, etc.,.....	6000
3. Salary of superintendent for boys' school,.....	1000
4. Support of 60 boys, at \$25 each,.....	1500
5. Support of 60 girls, at \$25 each,.....	1500
6. Incidental expenses,.....	200
	<hr/>
	\$11,200 00
Add for salary of 4 Chinese teachers,.....	300 00
	<hr/>
	\$11,500 00

This amount will erect decent buildings, and furnish the means of keeping up the schools for one year. If a male superintendent is placed over the female school, his salary must be added, which will increase the sum to more than 12,000 Shanghai dollars; which, at the present rates of exchange, will cost the Board about \$16,000. This sum appears large, but we do not think it would be safe to commence operations with a less sum in hand; nor can we venture to begin, until we are assured that a regular appropriation of not less than \$4000 a year will be made for their support. A boys' school of 60 pupils will cost annually not less than \$2700. A girls' school, if one or more of the ladies in the mission should be placed in charge of it, about \$1500.

2. On the second point, namely, the propriety of employing so much of the Church funds in boarding-schools in our mission at this time, the Committee would respectfully submit the following thoughts and suggestions:

We believe that schools have been extravagantly extolled, and hopes built upon them which neither the nature of the means nor the word of God warrants. They are not a divinely appointed instrumentality; and while we admit them to a high place in the scale of usefulness, we must ever regard them as subordinate and inferior to the preaching of the Gospel, as an instrumentality in the conversion of the world, and to be used only where their support does not interfere with more appropriate missionary work. It has been said that "the hope of the Church lies in the school system," especially among the heathen; that "the evidences of Christianity must be understood before it can be embraced." Thus a religion which was designed by its great Author to convert and

save even ignorant savages, is made to wait the tardy process of intellectual culture, and the souls of men saved only through a system of human devising. We have not so learned Christ or his gospel; and have only to look at the multitudes of illiterate yet happy and consistent Christians among the poor and the slave population of our own country, to see a practical refutation of this unscriptural theory. No system of human education can convert the soul; nor do we find in most cases that intellectual cultivation is sanctified as a means of salvation. Suppose the religious instruction and salvation of the masses at home were left to our schools and literary institutions—suppose one half of the active ministers of the Church were taken out of the pulpit, and put into school-houses—what would likely be the result? Would it tend to increase the spread of Gospel truth? to augment the number of the saved? Would it not, on the contrary, have the effect to rob the ministers of their power, while it wholly distracted their influence from the multitudes to whom they could have access only through the pulpit?

But a stronger argument than we can present in any form of abstract reasoning against the system of giving schools such undue prominence in missionary operations, is found in the history of mission-schools themselves. They have been extensively tried in the East, and with similar results in almost every case. In Burmah, in Siam, in Ceylon, Bengal, Calcutta, Madras, and other places, where mission-schools have been in operation for years, but few converts have been made among the pupils. One of the superintendents of a school in Calcutta under the care of the Church Missionary Society, says: "Of the thousands who have received instruction in this school during the last several years, not more than five or six have become Christians." In all Madras, where schools have been in operation for many years, not more than half a dozen converted natives were to be found a short time ago. For thirty years the same was true of the mission-schools in Ceylon; and the same story must be written of nearly all the schools in China. Thousands of dollars have been expended without making one single convert. Schools are the most expensive department of missionary operations; and so far they have yielded less than any other. The same amount of money which gives a teacher to 60 boys, will furnish a preacher to 60,000 persons. So far in the history of female schools, the success has been encouraging—far greater, in proportion to the means employed, than in male schools. The quiet teachings of the school-room have a much greater impression upon the girls than upon the boys. Their habits of retirement render it a much easier matter to govern them.

With a female boarding-school, all the members of our mission could be constantly, actively, and usefully employed; the male members in their appropriate department as preachers of the Gospel, and the female in their most appropriate sphere as teachers of the youth—training and educating the future mothers of China. The Committee would respectfully submit it to the Bishops and Board, whether it would not be best under present circumstances, to employ the amount voted for a male and female boarding-school, in the erection and support of a female school only, leaving future developments to shape our course in regard to the male department.

In conclusion, we would remark that we would not be understood as being opposed to male boarding-schools, or to schools in general, except where they are made to take the place of the divinely-appointed means, and to absorb an undue proportion of the Church funds. We are sure you will unite with us in giving greatest prominence to the means of the Saviour's own appointment—in this we have the encouraging example of our fathers. The present elevated position of the M. E. Church has not been gained through the influence of our schools and colleges, whatever good these have done, but by the zealous and faithful labors of the pulpit.

Hoping that you will consider the views herein expressed as correct, and wishing you individually all possible good, we are, dear brethren,

Yours, most affectionately,

W. G. E. CUNNYNGHAM,  
D. C. KELLEY,  
JAMES S. BELTON.

We give below some very interesting extracts from a letter lately received from Brother Kelley, and with them close our remarks upon this mission.

Last Sabbath—the first in October—with the Friday and Saturday preceding, may bear chronicled upon their records, for the doings of Methodism in the Middle Kingdom, the first Quarterly Meeting Methodism has ever held within its so-supposed world-wide limits. And we, who have seen the old banner spread so gallantly out upon the western breezes, and our impetuous hosts storm with such ardor the enemy's redoubts, while drilled beneath its colors, could but feel our hearts swell and beat with impulses more hopeful than was their wont, as we stood by the staff upon which, for the first time, it unfolded to the Orient.

Nor were the exercises of the Sabbath of a character to detract from the buoyancy which the occasion had begotten in our hearts. Brother Cunyngham had preached the two days previously, and at eleven o'clock in the morning; when the principal services for the day came on in the afternoon, commencing at three o'clock, introduced by a lecture on the Nature of Water Baptism, by Brother C., followed by the reading of our baptismal service in Chinese, and the baptism of a woman who has long been a servant in Brother C.'s family, and was with Dr. Taylor before his leaving. Brother C., who has of course the most intimate acquaintance with her, believes her not only to be a thorough convert from idolatry, but a true and rejoicing Christian.

The baptism was followed by an able, earnest, and I might be allowed to add, from the attention with which the people listened, impressive sermon, from our native preacher, Liew. The discourse was full of zeal, and addressed very pointedly against the great outstanding vices of his countrymen. He is as decidedly an anti-opium man as you are anti-liquor; and, as his physical capacity is about a match for yours, mauls away against it with about as much might as you are accustomed to do. The services closed with a warm exhortation from Dr. Jenkins, in which he enforced the necessity of at once believing the truths which had been unfolded to their view during the hour.

Such scenes as these are nice enough, and throw a halo of delight around the tedious labors of your missionaries here: yet we can but feel a little pained amidst them, when we feel that there is a probability that the Church at home may be looking on our stay here as a matter of rather doubtful utility; while this pain is in nowise diminished when we find in religious papers from home—which ought to be the guardians of pure foreign as well as home intelligence—repeated statements which are calculated to cast a chilling effect over the view with which the Church may look on Christianity and its doings in China.

We would seek to disabuse the public mind of the idea, no matter how slightly entertained, that the prospects of Christianity are a whit less bright in China at the present moment than they have been in reality at any former time; while we add the decidedly affirmative fact, that her march at several of the posts is undoubtedly onward.

Another thing which has been more than any thing else the fault, as we fear, of many of our readers at home, is a want in distinguishing properly between the great Tai-ping-wang rebellion and the local rebellion at Shanghai, which had, so far as we are able to trace, no connection with the former. As a consequence, the former has shared in the abuse which writers have deemed proper to heap so plentifully on the latter. Now, the nearest wing of the great rebellion is so far distant from Shanghai, and is so thoroughly disconnected with it, that since the arrival of your last missionaries at Shanghai, there has not been one single reliable development in reference to the doctrines of the Tai-ping-wang camp received here. The last, prior to their arrival, brought (with a knowledge of many corruptions) the assertion, in books circulated by the rebels, of many Christian truths. We have just read the translation of a pamphlet, written some years ago by Dr. Medhurst, and with but little change reprinted by the rebels, full of wholesome and Christian truth on the being and nature of God. May it not, then, seem a little strange to some of us nearest the scene of action, to see, ever and anon, some new item or opinion with reference to the late developments from the Tai-ping-wang adherents, usually relating to the great amount of deception which they and their early representatives had practised upon the world?

You will doubtless hardly expect me, after what has been said above, to give any new facts, pro or con, in reference to this movement, towards which the Church has looked with so much intense desire. I have only to add, that while there was extravagance, possible, in the expectations entertained by some early letter-writers, that there are yet some sober thinkers in China who believe the truth of which the rebels are possessed to be of value to the prospects of a pure Christianity. I had a teacher, some months ago, who could say from personal knowledge, and with apparent regret, that the rebels not only dismantled Nankin, when they entered it, of every idol, but also destroyed what are more sacred—the ancestral tablets; his, as he was residing in the city at the time, being among the number.

We can well perceive how the highly excited hopes of earlier writers could have led them too far; but it is difficult to fathom the object of later writers, who would destroy recklessly the hopes of our people at home, together with their ardent support, by prayers and money, of the missions which have already been established here. To think too well

of our prospects, is not, in all respects, to be desired ; but let not a darker cloud than is necessary be made to encircle them.

## VI. PACIFIC CONFERENCE.

It can not be otherwise than that for some time to come this young and growing Conference should be looked upon and reported as missionary ground. Our contributions and appropriations must still be made to aid in the prosecution of the work in that most interesting field of labor. California must not be given up or abandoned by us as a Church.

We have just received information from the last session of this Conference, which we incorporate in our report. There are 28 appointments, with 28 ministers, and 1016 members, with 16 local preachers. This shows an increase in the membership of 177, and an increase of 2 local preachers. The amount raised for missions is small, very small, amounting only to \$219.55. We hope the year to come will show a very large advance upon that sum. Bishop Kavanaugh, as has been already announced, was detained on his way by unforeseen circumstances. The Conference adjourned on the 26th of February last, after a peaceful and quiet session of four days. The Bishop did not reach San Francisco until some days after the adjournment of the Conference. He preached twice in San Francisco on the Sabbath after his arrival, to large and very attentive congregations. His own health and that of Mrs. Kavanaugh is reported to be very good.

## RECAPITULATION.

### I. MISSIONS IN THE DESTITUTE PORTIONS OF THE REGULAR WORK.

<i>Conferences.</i>	<i>Missions.</i>	<i>Mis'nries.</i>	<i>W. M.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Sch'rs.</i>
1. Western Virginia,...	5	5	865	2	2	..	...
2. Kentucky,.....	9	4	637	54	6	5	76
3. Louisville,.....	9	9	1009	3	6	7	510
4. Missouri,.....	13	15	3506	55	3	9	373
5. St. Louis,.....	11	10	1658	6	..	5	386
6. Kansas,.....	12	13	577	...	..	..	...
7. Ouachita,.....	6	6	808	36	..	..	....
8. Arkansas,.....	10	10	2073	71	..	..	....
9. Holston,.....	14	9	3064	113	23	19	863
10. Tennessee,.....	4	4	918	41	..	1	65
11. Virginia,.....	8	5	1225	...	..	..	...
12. Mississippi,.....	6	4	999	79	..	..	....
13. Georgia,.....	11	10	3318	106	..	17	1387
14. Alabama,.....	8	8	1925	82	..	27	405
15. Louisiana,.....	2	2	216	60	..	..	....
16. North-Carolina,....	5	5	1532	120	..	13	445
17. Memphis,.....	3	4	1541	20	..	..	....
18. Florida,.....	12	12	1252	269	..	..	....
19. South-Carolina,....	3	3	762	117	..	..	....
20. Texas,.....	10	10	1061	42	3	2	....
21. East-Texas,.....	8	8	1095	50	2	5	138
Total,.....	169	156	30,080	1324	45	108	4649

## II. MISSIONS AMONG THE PEOPLE OF COLOR.

<i>Conferences.</i>	<i>Missions.</i>	<i>Mis'nries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Sch'rs.</i>
1. St. Louis,.....	2	2	1200	2	200
2. Holston,.....	1	1	401	1	190
3. Tennessee,.....	7	7	2523	5	1275
4. Virginia, .....	6	6	1901	1	150
5. Arkansas and Ouachita,	6	3	2808	..	.....
6. Memphis,.....	15	14	3585	23	1500
7. Mississippi, .....	23	13	5325	3	350
8. North-Carolina,.....	6	4	2715	..	.....
9. South-Carolina,.....	24	26	9837	..	4036
10. Alabama,.....	33	34	8206	12	3531
11. Florida, .....	7	6	1277	..	983
12. Louisiana, .....	12	6	3638	..	743
13. Texas, .....	10	10	1040	2	.....
14. Georgia,.....	27	16	7633	..	2086
Total, .....	179	148	52,085	53	14,954

## III. GERMAN MISSIONS.

16 missions, 15 missionaries, 646 members, 8 churches, 12 Sabbath-schools, and 274 scholars.

## IV. INDIAN MISSIONS.

	<i>Mis.</i>	<i>Mis'ries.</i>	<i>Mem'rs.</i>	<i>Chs.</i>	<i>Schs.</i>	<i>Sch'rs.</i>	<i>S. S.</i>	<i>Pupils.</i>
Indian Mission Con.,*	30	26	4379	38	27	1247	8	489
Echota, .....	1	1	158	1	1	20	..	...
Total, .....	31	27	4477	39	28	1267	8	489

## V. CHINA MISSION.

1 mission; 4 missionaries.

From the above recapitulation, it will be found that we have at present under our pastoral care:

I. *In the Destitute Portions of our Regular Work*—160 missions; 147 missionaries; 29,072 white, and 1321 colored members; with 39 churches, 103 Sabbath-schools, and 4139 scholars.

II. *Among the People of Color*—173 missions; 145 missionaries; 52,085 colored members; with 53 churches, and 14,954 children under religious instruction.

III. *Among the Germans*—16 missions; 15 missionaries; 646 members; 8 churches, 12 Sunday-schools, and 274 scholars.

IV. *Among the Indian Tribes*—31 missions; 27 missionaries; 4477 members; 39 churches, 28 Sabbath-schools, 1267 scholars, 8 manual-labor schools, and 489 pupils.

\* Whole number of Communicants, { Indians, ..... 3569  
 Whites, ..... 169  
 Colored, ..... 439

Total, ..... 4477



## GENERAL AGGREGATE.

Missions, .....	395
Missionaries, .....	346
Churches, .....	145
Church members, .....	88,111
Sunday-schools, .....	150
Children under religious instruction, .....	20,628
Manual-Labor Schools, .....	9
Indian Pupils, .....	489

AMOUNT OF MISSIONARY COLLECTIONS IN THE SEVERAL  
CONFERENCES.

Kentucky, .....	\$2,859 75
Louisville, .....	1,878 53
Missouri, .....	2,697 18
St. Louis, .....	1,826 73
Tennessee, .....	7,716 42
Holston, .....	3,567 35
Memphis, .....	11,532 71
Mississippi, .....	11,132 73
Louisiana, .....	4,352 33
Virginia, .....	12,483 15
Western Virginia, .....	1,169 50
North-Carolina, .....	10,806 17
Georgia, .....	18,975 26
South-Carolina, .....	26,020 61
Alabama, .....	23,284 12
Florida, .....	4,087 48
Texas, .....	3,334 11
East-Texas, .....	2,058 85
Arkansas, .....	691 40
Ouachita, .....	2,173 35
Pacific, .....	219 55
Indian Mission, .....	1,581 25
U. S. Government,* .....	18,000 00

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\$172,654 53

## ITEM.

The first man who ever paid a cent into the Treasury of our Missionary Society, to establish a mission in *China*, is said to be the *Rev. S. B. Sykes*.

## NOBLY DONE.

We have received, says the *Nashville Advocate*, a note from a brother in Alabama, covering a draft for a *thousand dollars*—a donation to the missionary cause. We are not permitted to give the place or name; but the following will show the spirit in which the money is given.

\* This amount is received under contract with the Government for the proper education of Indian youth in the different tribes.

The brother making this donation is by no means a wealthy man, but he has a proper view of his *stewardship*. How many others there are in the Church, who could do the same and never part with even a *luxury*, while they would aid to swell the numbers and harmonies of heaven! O brethren! your gold will canker if you are not careful! This is by no means the first noble act of the kind which this brother has performed. "Inclosed you have my bill on New-York, sixty days' date, in favor of W. R. Elliston, for one thousand dollars, which I desire to be a donation to the Missionary Society of the Church—a free-will offering to the Lord, as an acknowledgment of his divine providence in good to me; and given, I trust, with a single eye—I know with a willing heart. Let the 'handful of corn on the top of the growing mountain shake like Lebanon.' I give money for missions because it stirs me like the blast of a trumpet. Let *this* war roll on, and my one thousand dollars do all the good in aid and comfort which I heartily desire."

[*From the Home Circle.*]

### INCIDENTS IN MISSIONARY LIFE.

BY REV. J. B. M'FERRIN, D.D.

Many interesting incidents are recorded in the history of the aborigines of North-America; and perhaps none are more thrilling than those witnessed by the missionaries, who went out at an early period to labor for the conversion of the rude sons of the forest. But little, however, has been written of the missionary enterprises of Southern men among the Indians of the South and South-west, notwithstanding in labors they have been abundant, and in success almost unparalleled. Few fields have more fully repaid the hand of the diligent servant of Jesus Christ than those lying within the limits of the Cherokee Nation, east of the Mississippi river. To say nothing of the efforts of sister denominations, the Methodists began their work and labor of love among the Cherokees some thirty-five years ago. Among the first missionaries employed by the Tennessee Conference was the Rev. Richard Neely, a young man of deep piety and much promise to the Church of Christ. The writer knew him well, and can bear testimony to his zeal and devotion to the cause of Christ. He was a native Tennessean, was a poor boy, and was bound to a wheelwright to learn his trade. His early opportunities for acquiring learning were therefore very limited; but he had a strong mind, a warm heart, a genteel person, and a sweet voice; and, above all, he was a thorough Christian. His success among the Indians was remarkable; but his race was short: he died after a few years, and his bones rest with the dust of red men who sleep in their "father-land."

Mr. Neely was soon followed by others who were willing to sacrifice home and ease, and forego the enjoyments of civilized life to bring the wandering wild man to the cross of Christ, where he might find pardon, peace, and heaven. These soon spread over great portions of the territory, and planted the banner of the Gospel upon the mountain-top and in the deep, dark valleys, where the joyful tidings of salvation had never before broken the dull silence, or waked an echo in the hearts of

those who had ever sat in the shadow of death, with no light shining upon the unpierced future.

As early as 1828, the writer was detailed with a band of noble young men for this interesting and important work. Here he spent two years, preaching to the natives, and teaching their children the elements of an English education. His second year was devoted to the circuit work. His charge embraced a circumference of four hundred miles, and included the rugged and lofty peaks of the Raccoon, Lookout, and Pigeon Mountains. This circuit he performed once in four weeks. He was accompanied by an interpreter, and preached the Gospel in several Indian towns that had never before been visited by the missionaries. One of these lay south of the Coosa river, a region of country now embraced in the Georgia Conference.

Accompanied by that noble chief, Edward Gunter, a half-breed—a whole-souled Christian and thorough Methodist, he wended his way into the village, and there, under the boughs of a wide-spreading forest tree, he opened his mission to some who had never before heard the Gospel from the lips of a living minister. The attention was profound, and the effect apparently wonderful. While he told the story of the cross, and pointed the untutored children of the wilderness to the Lamb of God who taketh away the sin of the world, their hearts were melted into tenderness, and tears of penitence and gratitude gushed from eyes unused to weep, as they asked if they were embraced in the plan of salvation. The most affecting scene was the appearance of an aged woman in the crowd. She had reached, as was supposed, her hundredth year. Her locks were as white as wool, and floated in the winds of heaven. Time's ploughshare had made deep and lengthened furrows in her swarthy face; her form was trembling on the verge of the grave, beyond which there was, to her, no light, no hope. When she listened to the message of mercy, and was told that Christ had brought life and immortality to light by the Gospel, her eye was lightened with joy, her countenance beamed with hope, and with streaming eyes she approached the interpreter, and asked to have a place among the people of Him who died to save her soul, and rose from the dead to insure her resurrection. The heart of the preacher dissolved within him; he was overpowered with a sense of gratitude to God, that he was the honored instrument in bearing the tidings of salvation to one who, like Simeon, embraced Christ on the threshold of eternity, and having caught the light of immortality, was ready to depart, and enter into the rest of God's people. To him there is no incident in his ministerial life fraught with more intense interest. The message was just in time.

#### A N O T H E R .

It was at the breaking up of winter. The missionary had left four weeks previous, to keep an appointment to preach in an Indian village, hitherto unvisited by the heralds of the cross. He spent the night at the house of John Ross, the principal chief of the nation, near to where the beautiful town of Rome, Ga., now stands. The village lay at the base of a mountain some twenty-five miles distant. The winding trail was strange, neither the missionary nor his interpreter having ever passed that way. The day had not more than dawned when they were

moving in the direction of their new appointment, The north wind blew fiercely, accompanied by rain and hail; but, nothing daunted, they pressed forward, resolved that the Indians should know that they were in earnest, and that their message was too important to be hindered by a change in the weather. They had made about one half their journey when they were met in the dim path by an Indian who had come to guide them. The salutations exchanged, the guide led the way and the missionary followed, till they approached an intermediate village, where a repast had been prepared for the coming strangers.

The jaded horses were fed, and seated by a warm fire in the rude hut the missionary awaited the announcement of breakfast, which was preparing with great care and at the utmost expense. At length the welcome and well-known sound broke the silence, *Cutstian-ooka*—"Come and eat." A rough stool was prepared for the missionary, and he, with a few select friends of the family, was seated at a coarse table, laden with the good things of the village. In the centre sat a pewter basin containing pieces of middling, fried almost to a crisp, floating in the essence. In a circle around this common centre lay flat cakes of boiled bread made of pounded meal and beans kneaded together. This is a great delicacy. On these were placed, in regular order, small sweet potatoes, which had been boiled until they were thoroughly done. Near by was a large iron kettle filled with sassafras tea, made of the drippings of the sugar-maple. This was served up in tin cups, wooden bowls, and such other ware as could be commanded. Having returned thanks, each helped himself, and all made a hearty meal. The missionary has a more vivid recollection of this repast than any other feast ever prepared for him; and never did he enjoy a breakfast to a higher degree. Only one small incident marred the beauty and pleasure of the banquet. An athletic young Indian, rude and filthy, whose appetite seemed to be whetted for the occasion, and who could command neither knife, fork, nor spoon, plunged his hand into the basin, and immersed it to the knuckles, fishing for the bacon, which was grateful to his craving stomach. But this was only a slight breach of etiquette, which was soon forgotten amidst the pleasure of a repast so bountiful, and served with so much generosity.

The breakfast over, and prayer offered for their host and hostess, the missionary pursued his way, and at the time appointed met a large collection of Cherokees, to whom, day and night, he proclaimed the word of life. Souls were enlightened, converted, and saved; and a church was afterwards organized which grew and flourished abundantly.

In another village, some ten miles distant, the missionary had an appointment, where souls were converted and a society was organized. Here the word produced a deep effect, and many were the subjects of the powerful workings of the grace of Christ. At one of his meetings he dedicated to God, in the ordinance of baptism, an aged woman, her daughter and grandchildren. Near by knelt an aged Indian man, who had professed faith in Christ, and was admitted to baptism. He seemed to be very devout; but at his side hung a huge butcher's knife, which he carried not as an weapon of offense or defense, but merely as a convenience. Though surrounded by a crowd of Indians—not a person save himself being present through whose veins flowed the blood of the white man—he felt secure; for he knew that souls under the

subduing power of the Gospel were not savage, but meek and docile; ready, like a teachable child, to learn the lessons of holiness as they proceeded from the word of God or the lips of his minister. Such is the power of God. The lion is converted into the lamb, the fierce savage becomes the brother of his former foe, and those who met in fearful conflict on the battle-field kneel together at the altar and worship in one brotherhood their father, God, who made of one blood all nations that dwell on the face of the earth.

BEAR-SITTING-DOWN.—Such was the uncomely name of a huge Cherokee. Long before he heard the Gospel, had the white man introduced the “fire-water” into his nation, and he became an occasional drunkard. He resided in the vicinity of Creek Path; and whenever he could command the means, he resorted to the grog-shop kept by a white brother more savage than himself, and there he drank to intoxication. In the mean time, Rev. A. F. Driskell came to his village as a missionary; and Bear-sitting-down, prompted by curiosity, went to hear of this new religion. The word entered his heart, he was awakened, and his spirit became troubled. To drown his sorrows, he went to his old resort, and swallowed the inebriating draught. On his way home he was overpowered by strong drink, and fell near the path, where he lay unable to help himself. His mind, however, remained more active than his body. He gave himself to serious reflection; he saw the folly of his course; he thought of the missionary and his new religion; he resolved to reform and try the Gospel plan. Becoming sober, he recovered himself, forsook the accursed cup, united with the Church, found the pearl of price, and became a happy and consistent follower of Christ. Four years afterwards he died in the faith, giving glory to *Jesukalanati*—“Jesus the anointed.” The writer preached his funeral discourse to a weeping, happy crowd, who gave glory to God for this new religion which had saved their brother, and given him the victory over himself and victory over the fear of death.

These are a few incidents connected with the missionary enterprises of the Church, which demonstrate the Gospel to be the power of God unto salvation to every one who believes. Such an enterprise commends itself to the prayers and liberality of all who love the Lord Jesus in truth and sincerity, and who wish to see a race cursed by sin elevated in the scale of being and restored to the image of God, in which man was originally created.

## CHAPTER V.

## COLLEGES AND SCHOOLS.

[*From Nashville Advocate, January 3.*]

## SHELBYVILLE UNIVERSITY.

THE Tennessee Conference some years since, accepted a generous proposition from the citizens of Shelbyville, Tennessee, by which a high school was located in that prosperous and growing town. The trustees elected Rev. A. L. Hamilton President of the institution, and at once determined to push into existence an institution of high order, and hence they have obtained a charter for a University, and are resolved to prosecute the work with vigor. President Hamilton is a gentleman of great energy of character, and will go far towards carrying out the plans and purposes of the trustees. Aided by an able faculty, and receiving the hearty coöperation of the citizens of Bedford and the friends of learning, the institution will exert a healthful influence on the educational interests of Tennessee. If the friends of the enterprise expect to succeed, and desire to build up a respectable and permanent University, they must lend a liberal hand, and secure a large endowment. Let them take Greensboro', Ala., as an example. Already have the citizens of that town raised one hundred and sixty-eight thousand—with the promise that it shall exceed two hundred thousand dollars—for a Methodist college. Tennessee is rich, and has increased in goods; but we can not say she wants nothing: she does want well-endowed institutions of learning; and these she will never have till her wealthy citizens exhibit an enlarged liberality. Now if the citizens of Shelbyville and Bedford and the adjoining communities, will go to work with the right spirit, they may do something worthy a people who have the means at command. Will they do it? We shall see.

[*From the Southern Advocate, Jan. 3.*]

## EMORY COLLEGE.

Our readers are aware that Dr. Means, at the July meeting of the Board of Trustees of Emory College, tendered his resignation, and the Hon. H. W. Hilliard was elected to fill the vacancy. He, however, declined accepting the presidency, and Dr. Means has held the place *pro tempore* until now. At the recent meeting of the Board at the Conference the vacancy was filled by the election of the Rev. James R. Thomas, who accepts the position, and enters immediately upon the duties of his office.

Dr. Means retires from the College after a long and faithful service in the arduous labors of his profession—labors that have profited many of the rising men of this generation, and he leaves behind him the memory of a zealous teacher, a faithful friend to the young, and an able minister of the Gospel. It was occasion of regret to many that it was found impossible to make such an arrangement as would still secure his services; but the Medical College in Augusta pressed its claim to his most efficient services there in such way that he found himself forced to yield to the necessities of his position and resign the presidency. We understood, incidentally, at the Conference, that some of his classes—the senior class, we believe—had shown its high respect for him by a handsome present, and that the citizens and the students perhaps had united, and presented him with a valuable watch in token of their affection. Though Dr. Means is separated now from an institution he has long served, we are confident that so long as he can labor, his energies and example will be given to the Church and cause of which for so many years he has been a faithful servant.

As we have already said, the Rev. J. R. Thomas has been elected to fill the vacancy. Mr. T. is a ripe scholar, a graduate of Randolph Macon College, a pupil of Dr. Olin, and most favorably known as a teacher. While he was engaged in this work no man deserved or had a higher reputation. Six years ago he retired from the profession to seek the restoration of his impaired health, and he has since led a private life. He returns to his work with firmer nerves and a stronger constitution, and we predict that, if his health continue, Emory College will rank with any of our Southern colleges in discipline, morality, and scholarship.

[*From the N. O. Advocate.*]

#### SOUTHERN UNIVERSITY.

The following are the names of the Trustees elected by the Alabama Conference to manage the affairs of the College: Bishop Paine, President; Bishop Andrew, Rev. J. Hamilton, D.D., Rev. A. H. Mitchell, D.D., Rev. Phillip P. Neely, Rev. Thomas J. Koger, Rev. C. C. Calloway, Rev. J. J. Hutchinson, Rev. J. Heard, Rev. T. Y. Ramsey, Rev. Ed. Wardsworth, D.D., Rev. L. Q. C. De Yampert, John Erwin, Thomas M. Johnston, Gaston Drake, John W. Walton, Wm. T. Webb, Gideon E. Nelson, H. W. Hilliard, R. Baker, Duke Goodman, C. Coleman.

#### HUNTSVILLE FEMALE COLLEGE.

We learn that the name of the Bascom Female Institute, at Huntsville, Ala., has been changed by the Legislature of Alabama to that of the Huntsville Female College. A friend from Huntsville tells us that the institution is prospering, and promises great usefulness.—*Nashville Adv.*, January 17.

[*From Texas Advocate, Feb. 7.*]

#### SOULE UNIVERSITY—TRUSTEES' MEETING.

The Trustees of Soule University, met at Chappell Hill on Friday, the 18th of January, and there being a quorum present, they pro-

ceeded to organize. Thomas B. White was elected President; John H. Davidson, Secretary; William Chappell, Auditor, and L. D. Bragg, Treasurer.

The funds in notes, bonds, and muniments of title to lands, as presented to the Commissioners appointed by the Texas Conference to locate the Soulé University, on April 1st, 1855, were received and accepted by the Board, as the property of said University.

William J. Sasnett, of Emory College, Georgia, was elected President.

James M. Follansbee, late of Andrew Female College, Huntsville, Texas, Professor of Languages.

John N. Kirby, Principal of the Preparatory Department.

The beneficiary system was adopted by the Board.

It was resolved by the Board, that the sons of the ministers of the Texas Conference be permitted to receive instruction in the Preparatory Department and Soulé University, free of charge for tuition.

And it was further resolved, that the sons of the ministers in East-Texas Conference shall be permitted the same privilege; provided, that said Conference shall identify themselves with, and assist in carrying forward, the interests of said Soulé University.

The Board of Trustees adopted By-laws and Regulations for their government, and the police of the University.

The regular annual meetings of the Board of Trustees shall be on the Monday before commencement day, which shall be the last Wednesday of June of each year.

And, it was resolved, that all the members of the Board are required to be punctual in attendance upon the annual meetings; and an absence from the same, without notice to the Secretary, and good cause shown for the absence, shall be construed as a resignation, and their seats may be declared vacant, and others elected to fill such vacancies.

*Resolved*, That every student, whose parent or guardian does not reside in or very near the town of Chappell Hill, shall have a University Patron, to be selected by himself or friends, by whom his financial affairs shall be managed; and all funds for the use of the student must be deposited with his patron; and such patron shall pay no debt which the student may contract without his consent, except for textbooks and board; and should any such debt be contracted without such consent, and is afterwards paid by the parent or guardian, it shall operate as a dismissal of such student from the University.

A regular course of study was adopted for the Preparatory Department, and the Freshmen, Sophomore, Junior and Senior years.

*Resolved*, That the Faculty shall quarterly forward to the parents or guardians of students, circulars setting forth their conduct and advancement in their studies.

Published by order of the Board.

THOS. B. WHITE, *Pres't.*

JOHN H. DAVIDSON, *Sec'y.*

*Chappell Hill, Jan. 18, 1856.*

#### FLORENCE WESLEYAN UNIVERSITY.

The history of La Grange College is familiar to most of our readers. The Conferences patronizing the College voted for its removal to Flo-



rence, Ala. The charter obtained gives the institution the name of "FLORENCE WESLEYAN UNIVERSITY." The following notice we copy from a correspondence of the *New-Orleans Christian Advocate*:

"MR. EDITOR: You are aware that the patronizing Conferences directed the removal of La Grange College to Florence; but the majority of the Trustees refused to comply with the wishes of said Conferences. Still, La Grange College at Florence opened its first session on the 21st of February, 1855. The entire Faculty, being Methodists, chose to be governed by the Conferences; and a *large* majority of the students came to Florence. The first year of the existence of the College at its new location has been by far the most prosperous in its history. One hundred and ninety students have been in attendance, from some half-dozen different States. Since the Institution was removed to Florence, its act of incorporation has granted it but limited powers, and the Legislature has been asked for a more liberal charter. In view of the fact that the recusant Trustees are endeavoring to keep up an institution at the old site, the friends of the College have consented to a change of name; and La Grange College at Florence has become the 'Florence Wesleyan University.' There has not been a serious case of sickness among the students. Our session will close in a few weeks, and the next open the 20th February. Our Professors are all at their posts, attending faithfully to their duties. Mr. J. W. Harris has been elected Principal of the Preparatory Department. He was awhile student at Centenary, and gained much credit by his standing as a scholar. He is a most laborious and successful teacher, of many years' experience. The students are about establishing a 'College Magazine,' to be edited by two members from each Literary Society—all members of the Senior Class. We expect a fine magazine. The first number, I learn, will be out very soon. They now have four hundred subscribers. I think such an enterprise should be encouraged by all lovers of education, morality, and sound learning; for it certainly encourages all this in the students. But when young men who undertake such do not meet with encouragement from older and more experienced persons, they become discouraged. They need much '*solid*, tangible' encouragement, such as you editors deserve certainly, but alas! too often fall far below your just deserts.

"But I must inform you of the best news yet. Mr. Geo. W. Foster has given ten thousand dollars to endow the Professorship of Mathematics, to be called the Foster Professorship. Mr. Wm. Dickson has given five thousand dollars, and Messrs. Weakly and Kennedy each gave twenty-five hundred to endow another, and Dr. J. W. Stewart has given one thousand dollars towards endowing the Professorship of Modern Languages. We have the promise of a fine library from another wealthy source, and I hope other liberal, noble spirits will endow all the chairs; and then, Mr. Editor, it will not be longer said, that the Methodist Church, South has not one richly-endowed college. Long may Messrs. Foster, Dickson, Weakly, Kennedy, and Stewart live to enjoy their wealth, and to see 'Florence Wesleyan University' the Cambridge of the South. Where they give hundreds, may they receive thousands—where they give thousands, may they receive tens of thousands! They are making a sure investment, and their children will enjoy it after they are dead.

"Who will send in and take stock in the Florence Wesleyan University? Ours is a Methodist College; we have now some half-dozen talented young men who are preparing for the ministry. And who can tell how many faithful and pious ministers may yet go from Florence?"

#### SPARTANBURG FEMALE COLLEGE.

We have received a copy of the eloquent address delivered 22d Aug., 1855, at the inauguration of the Spartanburg Female College, by W. Gilmore Sims, Esq. The speaker nobly vindicates education as a first necessity of the race; and with truth and eloquence contends against woman's assuming the false position into which they would place their sex, who are clamoring for equality and close companionship with man in all the sterner duties of life. He assigns her the true place as wife and mother, and pleads for an education suited to her duties.

S. Bobo, Esq., President of the Board of Trustees, gives a preface in which we have an account of the Institution, its Faculty, Course of Study, and Terms of Instruction, from which we give the following large extract:

"The Spartanburg Female College was founded by the joint liberality of the South-Carolina Methodist Conference, and the citizens of the town of Spartanburg. Its purpose is the improvement and elevation of the system of female education in the State. Though under the patronage and control of the South-Carolina Conference, the institution is not designed for any sectarian object, nor with any view to influence or determine the religious faith of the pupils. The agency of the Conference contemplates nothing more than a guarantee to the public, of the moral and religious character of the instruction to be given; to assure them that such moral and religious instruction *will* be given, and those religious tenets alone will be taught upon which all Christians are agreed. In no case will the attempt be made to bias the young mind in regard to any church relations, or to establish a predilection in behalf of the rites, ceremonies, or tenets of any peculiar institution.

"In order the better to assure the public of the just spirit in which the College has been founded, and of the purpose of the Trustees to make it subservient to the high and useful ends which it contemplates, they have been at special pains to place it, from the start, under the best intellectual and moral auspices. They have elected as President, J. Wofford Tucker, Esq. — a gentleman well and favorably known throughout the State; a distinguished member of the Legislature, a successful professor in the courts of law, a man of refined literary taste, of great energy, calm, resolute character, and well-balanced and discriminating mind. They conceive him to be particularly well qualified for the duties of the arduous and responsible station to which they have assigned him. In respect to the other Professors chosen, similar guarantees are given to the public in behalf of the Institution. Miss Phœbé Paine, who assists in the English Department, and is besides Professor of Modern Languages, brings, along with a high reputation as a successful teacher, the most satisfactory testimonials, from the least disputable authorities. Mr. St. Pierre E. Sunier is at the head of the Musical Department. He brings with him a high reputation, acquired during a long practice as a professor of this delightful art, as an accom-

plished and distinguished teacher, and a courteous and well-bred gentleman.

"Thus for the present, the several departments are supplied. The Board of Instructors will be increased by the next term, and the Trustees pledge themselves to observe the same care, discrimination, and solicitude, in the choice of each additional teacher or professor; so that the Institution may become every thing that a patronizing community can desire.

"While, however, none but the first-class instructors will be selected, the Board do not intend that their employment shall increase, in any way, the pecuniary burdens, upon parents, of the education which is given to their children. They will maintain their original purpose of *cheapening* the cost of instruction, so that even those who are not rich may yet bestow upon their young the blessings of a liberal and accomplished education. They would have the daughters of poverty even drink freely of the fountains of knowledge, which they propose, with the blessing of God, to unseal for the benefit of the daughters of man."

"The Spartanburg Female College occupies an elevated and beautiful site in the suburbs of the town, about a mile from it—a thick native growth of woods adorns its grounds, which are ample, including many acres. The groves and woods contiguous, the hills and dales, offer a succession of pleasant drives and walks, which must prove great attractions and auxiliaries to proper exercise. The grounds about the whole neighborhood are susceptible of high cultivation and great improvement, and will receive it. The climate is mild and salubrious; the water pure, gushing from natural fountains. In all respects the locality is singularly favorable for such an establishment.

"The buildings now occupying this site, are four in number, all of ample dimensions, and of brick. Three of these buildings are designed as residences for the professors and pupils, *together*; it being the plan of the institution to place the interior arrangements of the College upon the *family* principle. The young ladies will be distributed among the families of the President and Professors, severally. They will not be crowded together in one large, ill-ventilated building, but placed in groups, according to age, sympathy, class, etc., in separate circles, in each of which the paramount object will be, to continue to them, so far as this may be possible, the several advantages of their own homes; the genial relationship and loving cares which make the charms, and are the source, of the refinement, the gentleness, and the pure delights of the family circle.

"The *fourth* building contains the chapel and recitation rooms. All of these structures are on a liberal scale. The apartments are large and airy. It is proposed as soon as the increase of pupils shall render the improvements desirable, to erect a spacious building, in the centre of this group, in order more fully to carry out the educational enterprise thus begun; thus rendering the Institution fully worthy of the favor of that public whose bounties it has already begun to enjoy. The trustees and the teachers are equally determined that no effort shall be withheld to justify the patronage of the community, and to secure its continuance and increase; and, with sincere resolve and purpose, they confidently open its doors, and invite the liberal support of the friends of female education throughout the country.

"The Spartanburg Female College was opened under the most favorable auspices. The inauguration took place in the College chapel on the 22d day of August, 1855, in the presence of a large and highly gratified assembly. After prayer by the Rev. Dr. Wightman, an oration appropriate to this occasion, was delivered by W. Gilmore Simms, Esq. The President of the Board of Trustees then, after a brief narrative of progress, transferred the College to the control of President Tucker, who pledged himself in becoming language, to the duties of the Institution.

"With this brief narrative of this foundation and of the plan under which its progress is to be conducted, the trustees cheerfully leave it to the unbiased judgment of their fellow-citizens to whom, with a confident hope, based upon pure aims and proper endeavors, they look for the patronage which they fondly hope will secure its perpetuity.

[*From the Southern C. Advocate, March 6.*]

#### OPENING OF THE TUSKEGEE FEMALE COLLEGE.

I was present at the opening of this magnificent Female College on Monday, the 11th Feb., and felt so deeply the interest of the occasion, I thought a "dot" of the proceedings would be acceptable to your readers.

Sure enough, according to previous notice, the trustees had a large number of rooms, sufficient for the purpose, in complete readiness to open the College on Monday morning. The President, Dr. Lipscomb, and six of the Professors were on hand ready to guide the bright-eyed daughters of the land who should be intrusted to their care, in quest of the treasures of knowledge. The friends of the institution were in expectation of greeting the forthcoming multitude; when, alas! for human hopes, the morning appeared, not with a bright and smiling face, but with a clouded aspect, for a while shedding rain upon us plentifully. Was it not a disappointment? It was the last page in the chapter of adversity.

From the severity of the weather, the trustees had been compelled to defer giving the beautiful stucco finish, with the rich ornaments as designed by the architect, to the front of this imposing pile; and the grand chapel with its great bay-windows with side-lights of stained glass, through which a purple radiance shall stream upon the rostrum; and the finish in miniature diamond glass squares of the large Gothic windows; all this with the rich fresco work which is to complete the beauty of this chapel—than which a grander chapel will not be found in the United States, was still in an unfinished state. The opening also had been delayed more than a month beyond the usual time, and now when the day had come, the heavens were dark and unpropitious. But in our sorrow stern nature relented; a cold blast drove away the overhanging darkness, and the shining heavens bade us be of good cheer.

Now from many points began the quick tramp of little feet and the statelier march of unfolding loveliness, all moving to one point—the College. Thither we followed. A goodly number had assembled. In the chemical room, at a table, stood Dr. Lipscomb—the walls on all sides

around lined with attentive listeners. The Bible was read, solemn prayer offered, invoking the Divine blessings upon the founders, the faculty, the pupils, and the patrons of the College, and upon the instructions to be given to the many youthful spirits to be there assembled; then followed an address from the President delivered with that winning sweetness so characteristic of Dr. Lipscomb, and with touching simplicity. It is important, said the Doctor, that we have a glorious launch. But you may conceive better than I can describe how the Doctor expatiated upon the idea of a gallant ship, gloriously rigged, manned by energetic and harmonious mariners, and freighted with a multitude of sunny-hearted passengers bent upon a voyage of rich discovery. Of one fact we felt assured as we heard him—that the captain of this noble vessel knew every rope in the ship. As he turned to the smallest passengers, and gently touching the little chords of their little hearts, almost drawing audible responses from them, we were sure that (I shall keep up the Doctor's figure) the Exploring Expedition of the Tuskegee Female College under such command will make priceless discoveries in the regions of truth and wisdom.

Let us, said the Doctor, changing the figure, make our college a grand Temple of Peace in which a chain of interwoven hearts shall beat in unison—a magic circle of love into which whoever enters shall breathe the genial atmosphere of kindness and affection; that together we may faithfully and successfully study, together gleefully play at appointed times, and together sweetly live. Be plain, said he, and scrupulously neat in your attire. Here some of the smaller ones, feeling the power of the Doctor's remarks, brushed their hair with their hands and looked to see if a spot of mud was to be found upon their shoes. It was enough; the Doctor's spirit had won their hearts—the ship was fairly launched.

In the afternoon, omnibuses, carriages, and buggies came bringing new accessions; and the cry of the happy scholars, as they eagerly watched for new faces, was, "And still they come."

Before the close of the day, the Board of Trustees met; high hopes were expressed, and one of them who ought to know, for he has felt the pulses of the public sentiment very carefully upon this subject, predicted that before the close of the year, Tuskegee Female College would number 175 pupils, and if the profound science, elegant literature, and wise management of the far-famed President, and the very able corps of professors be justly appreciated, there is no doubt that it will even exceed that number.

With some friends I went through the vast edifice, admired the comfortable arrangements in the dormitories made by the excellent and skillful Stewardess, Mrs. Baily, and entered the grand chapel. The wonder was how so vast an apartment—really like the interior of a splendid city church—could have been crowded within its walls.

The trustees are certainly under great obligation to that distinguished architect, Mr. Stewart, of Philadelphia, for so admirable a plan.

The contributors to this grand edifice, its friends, and the numerous friends of Dr. Lipscomb, will be glad to learn of this pleasant opening; and those who have awaited the first intelligence of it, will be gratified to learn that Dr. Lipscomb is now ready to receive them immediately into this beautiful college.

A. VISITOR.

## WESLEYAN FEMALE COLLEGE, MURFREESBORO', N. C.

In the *Richmond Advocate* of March 13, the Rev. James D. Coulling gives an account of the examination at this Institution. We extract the following:

The exercises of the occasion were concluded on the 22d of February. At eleven o'clock A.M., the school left the college building and marched to the M. E. church in the town, where the Rev. James A. Duncan delivered an eloquent address on a very interesting *subject*: "The School Girl of the Times." All went away pleased and happy. At night, in obedience to a very polite invitation from the President, the citizens for miles around assembled and filled an immense room on the first floor of the building, where they were spell-bound by the young ladies in the musical department of the school, under the direction of their accomplished and talented professor. Eleven o'clock overtook them before many were aware that half the evening had sped by.

This is a religious institution, under the auspices of the M. E. Church, South. Its professors are Christians. Many of the young ladies are members of some one or other of the leading denominations. A decidedly religious influence pervades and irradiates every department. During the month of December last, in the absence of any especial religious services, without the interruption, to the slightest extent, of the routine of scholastic duties, and *mainly*, if not *solely*, through the instrumentality of the young ladies who professed religion, fifteen professed to find the pearl of great price.

## THE SOUTHERN UNIVERSITY.

The *S. C. Advocate* of April 3, contains a letter from the Rev. Dr. Summers, from which we extract the following:

On Monday morning, March 17th, the Board commenced its sessions, and continued them until Wednesday midnight. Twenty members out of twenty-three were present, to wit: Bishops Paine and Andrew; Drs. Wadsworth, Summers, Hamilton, Mitchell, and Neely, Rev. Messrs. Koger, C. C. Callaway, Hutchinson, and J. T. Heard, Messrs De Yampert, Erwin, Baker, Walton, Johnson, T. W. Webb, M.D., A. A. Coleman, Nelson, and Drake. The Rev. T. Y. Ramsey, H. W. Hilliard, and D. W. Goodman, were absent. The magnitude of the undertaking justified the attendance of so many of the Trustees, although some of them had to travel more than a thousand miles, and leave important interests at home in order to be present. The Hon. John Erwin presided at all the meetings of the Board—an accomplished and dignified chairman. The Board met with some difficulty in fixing upon a site for the University. They however effected a compromise, by agreeing unanimously on a tract of land situated east of the town, not quite a mile from the Methodist church. Their choice gave general satisfaction to the citizens of the place, who took a lively interest in the projected institution. A Building Committee was appointed, consisting of Messrs. De Yampert, Johnson, and others, clothed with authority to erect a suitable edifice for the University, at an expense not exceeding forty thousand dollars. They are not, however, to proceed to its erection

without first laying the plan, specifications, etc., before the Board. No dormitories are to be built only as circumstances may have them in requisition. The question of their utility was discussed at considerable length; and the Board seemed to agree that their partial adoption may be found expedient. A Committee of Finance and an Executive Committee were also appointed. Bishop Paine was chosen President of the Board; Dr. Wadsworth, Corresponding Secretary—also, for the present, Recording Secretary; Dr. Webb, Treasurer—a happy selection. A committee was appointed to examine into the financial state of the enterprise, and they reported that one hundred and thirty-eight thousand dollars were secured by notes, and ten thousand dollars more guaranteed. This ten thousand is one half of twenty thousand guaranteed at the last Conference, the other half having been secured in notes by the agent, the Rev. C. C. Callaway. After he shall have secured the other ten thousand, he will push his agency to increase the subscriptions, so that the University shall have every chair endowed—twenty-five thousand dollars being the endowment of each professorship. This, at eight per cent, will bring two thousand dollars per annum, which, with a contingent arising from tuition fees, will, so far as salary can do it, secure an able staff of professors.

“’Tis gowd makes sogers fight the fiereer:  
Without it preaching wad be scareer.”

*Teaching*, too, we suppose—that is, of the sort the projectors of the Southern University seem to demand.

The Board favored the plan of raising a fund for the education of indigent young men, of young men who are preparing for the ministry, and of the sons of itinerant ministers. Some speak of securing a hundred thousand dollars for this purpose, but no amount was fixed by the Board.

No definite immediate arrangements were made by the Board in regard to the Faculty of the University, though a committee, of which Bishop Paine is chairman, was constituted to take the matter under advisement. In this matter it is the intention of the Board to make haste slowly—no great harm will accrue to the University if it shall not go into operation as soon as some of its ardent friends desire. We do not want it to be like the Cologne Cathedral, never finished; but the oak which flourishes a thousand years does not spring to maturity, like Jonah's gourd, in a single night.

[*From the New-Orleans Advocate, April 26.*]

#### CENTENARY COLLEGE, JACKSON, LA.

Rev. W. H. Watkins writes as follows of the meeting of the Joint Board, on the 10th inst.

The members of the Board from Mississippi were all present, and three from Louisiana.

We found the excavations all made for the centre building, and the workmen busy hiding our brick away in the foundation of the southwest wing. This looked a little premature—still it was well; for, see-



ing the good work commenced, the Board authorized its Building Committee to confirm the contract and expend, if need be, fifty-seven thousand dollars in completing the building.

Nine thousand dollars were at once subscribed in aid of the work, and the Board seemed in good earnest to prosecute it to its completion.

The plan was drawn by Mr. Simpson, who is employed to superintend the erection of the building, and Messrs. Wall and Thomson have contracted for the work.

The Board appointed a committee to prepare an address to the friends of education, setting forth the claims, necessities, and promises of the College.

They also authorized the Building Committee to procure a cornerstone, which is to be laid during the commencement exercises, and elected Rev. C. K. Marshall to deliver an address on that important occasion.

They also elected Rev. J. C. Keener to preach the next annual sermon. You will remember that Rev. Wm. Hyer, since deceased, was chosen by the Board in July last.

[*From the S. C. Advocate, May 15.*]

#### CAROLINA FEMALE COLLEGE.

So many are the occasions of presenting "college" interests to the public through the *S. C. Advocate*, that it is possible what I may say of C. F. College, may be overlooked as an "of course" affair, regarded as an obtrusion, or read and dismissed without that attention and action which it is my earnest wish to engage, and which the claims of the College justly demand at the hands of the friends of education and religion generally in the bounds of the S. C. Conference, and of the members of that Conference in particular. The C. F. College was founded in 1851, by a company of enterprising men, expending largely in the outset and assuming the liabilities incurred in the completion of the enterprise, and has been sustained in its beneficent operations up to the present time, with great effort and sacrifice on the same philanthropic basis. I know not of such another instance of devotion to the cause of education and voluntary attachment to the interests of religion, in connection with the South-Carolina Conference, which by formal resolution adopted, in 1852, the C. F. College, as its own, so far as filling the president's chair with one of its members, appointing annually a Visiting Committee, and patronizing and recommending it to the patronage of our friends, to do all we could for the College as a Conference; the trustees of the College engaging on their part to educate, free of board and tuition fees, a certain proportionate number of the daughters of the members of the Conference. This has been done faithfully and profitably. Rev. T. R. Walsh has been laboring as President, both for the Church and College, since the adoption of the latter by the Conference, as few would or could do. The Visiting Committees, in part, have failed to show that interest which the trustees may have wisely judged could be secured only by some stronger identification of the fortunes of the College with feelings of the Conference. While it is



cheerfully admitted that some of the members of the S. C. Conference feel interested in the College, is there not a number who have done nothing since holding up their hands in the vote of adoption of 1852? Was there a want of sincerity originally? Has an obliviousness stolen over their minds? Has willful neglect marked their course? Have they said, "It is away off yonder," "It is not in *our State*," etc.? I am talking to those who, a few years since, applauded with chivalrous stamp a certain report on "territory" made by our delegates to the General Conference of 1850. This was done in the Wadesboro' Conference in 1850. Bishop Paine said he never knew any thing of the sort before. Mark, this was done by the members of the S. C. Conference in the State of North-Carolina. This was sincere, no doubt. But now we have a female college at Spartanburg in South-Carolina, and another one to be in Columbia; and but for some incidental allusions, one might infer that the boundaries for colleges if not for conferences, were State lines, especially when scribed with an elastic tether rope. I have not a word against either the college at Spartanburg or the anticipated one in Columbia, nor do I mean to obtrude the Carolina College into undue prominence, but ask only for its claims to be considered along side of the others.

S. H. BROWNE.

[*From the North-Carolina Advocate, May 23.*]

#### GREENSBORO' FEMALE COLLEGE.

The annual examination and commencement of this institution took place last week.

Rev. T. G. Lowe preached the valedictory sermon before the graduating class on Tuesday evening. As usual, he enchained the attention of a large audience, and eloquently set forth the sacred lessons of divine truth.

On Tuesday and the forenoon of Wednesday, the classes were subjected to a searching public examination. We learn from disinterested and competent persons, who witnessed it all from beginning to end, that the result was in the highest degree satisfactory.

At the close of the examination on Wednesday, Miss Ogborne, on behalf of the graduating class, presented President Jones with a silver goblet. On receiving it, he responded in terms of grateful regard. It was a pleasant surprise to him and to the audience.

We arrived on Wednesday afternoon, in time to hear the address to the Literary Societies by George Davis, Esq., of Wilmington.

We are at a loss how to speak of this address, so as to express the views of those who heard it, and, at the same time, be credited by those who did not. We can only say, it was the most perfect production in matter, style, and delivery, which any literary festival for years has elicited. And what added to its merit was Mr. Davis' manifest unconsciousness that it had any merit at all. We sincerely hope the friends of the College may succeed in inducing him to consent to its publication.

At night a delightful concert manifested the taste, skill, and proficiency in music to which the pupils had attained under the instructions of Professor Welle.

Next morning the commencement exercises were of unusual interest. Seventeen young ladies received diplomas, many of whom by diligence and capacity had won the first honor.

The compositions read by the graduating class were all good, and several of them had a high degree of literary merit. One as a specimen, is published on the first page, by permission of the friends of the writer.

The Salutatory Address was delivered by Miss Staten. As we listened to the liquid Latin flowing from her lips, we thought of old John Milton's sneer about one tongue being enough for a woman, and we thought, moreover, that if his wife had been able to have scolded him in an unknown tongue, in this relief he would have discovered the fallacy of his sneer.

The Valedictory Address, eloquent and affecting, was delivered by Miss Moody.

President Jones conferred the degrees, by handing each young lady a diploma, accompanied by a Bible. He then addressed them for half an hour in language of eloquence and pathos, enforcing upon their minds the duties and responsibilities of coming life.

This deeply interesting scene was closed with appropriate religious exercises.

[*From the N. O. Advocate, May 31.*]

#### FRANKLIN FEMALE COLLEGE.

We learn from our exchanges, that Rev. D. J. Allen has been elected President of this flourishing institution at Holly Springs, Mississippi.

#### CRAWFORD INSTITUTE, ARKANSAS.

The Rev. J. S. McAlister, writing to the *N. O. Christian Advocate*, says of the Crawford Institute:

"Since I assumed the agency of the Institute, \$12,567.50 have been subscribed, and new subscriptions are being added daily.

"Col. Alfred Wallace, a worthy member of our Church, and a benevolent man, dying, left a considerable sum to the Institute as a permanent endowment, which places it at once beyond a doubt of its success and perpetuity. Not long since, a beggar, a poor pensioner upon the munificence of others, now an almoner of charity, the Crawford Institute commences a career of usefulness to our people in education, morals, and religion.

#### RALEIGH FEMALE SEMINARY, N. C.

*The North-Carolina Advocate* says: "On Monday evening, (June 2,) the sermon to the young ladies was preached by Rev. Dr. Carter, of Louisburg. The Doctor remarked in setting out, that he came not to teach them the philosophy and science of man, but to teach them the science of salvation. He then proceeded to present to them, in a clear, able, and masterly manner, the plan of salvation. His heart warmed as he advanced with his theme, and with it he warmed the hearts of his

audience before he concluded. On Tuesday evening, Rev. H. T. Hudson delivered the Literary Address. This was a chaste, elegant production, delivered in a pleasant, attractive manner. Many of his thoughts were not only well conceived but eloquently expressed.

GOLDSBORO FEMALE COLLEGE, N. C.

S. E. S., in *The North-Carolina Advocate*, gives an account of the "Commencement," from which we extract:

"On Tuesday night, the 3d of June, the Rev. Mr. Frost, of Wilmington, preached the annual sermon. It was just such a discourse as that excellent and able man might be expected to deliver; clear, practical, and powerful. Its analysis was exceedingly clear, and the hortatory portion full of what the clergy call unction. It did the old people good to hear that sermon to the young.

"John S. Long, Esq., of Washington, delivered the Annual Literary Address, on Wednesday afternoon. His theme was, 'The Education of Woman the true American Policy.' This was not so much an address as an oration. It was cogent in its reasonings and affluent in its illustrations. Many of the passages were of fine classical finish. As a literary production, it stands among the first in its department.

"The concert on Wednesday night was crowded. It had the beauty of not being tedious. Every one, we believe, was pleased. Some of the pieces were encored, and all passed off delightfully.

"A number of compositions enlivened the exercises with their brilliancy, and increased the interest with the beauties of style.

"We understand the next session opens on the 25th of July, with no change in the faculty, which still continues under the able presidency of Dr. Morgan Closs. This gentleman is undoubtedly one of the very best teachers in the land, and the College has thriven greatly under his presidency. He enters the new building at the opening of the next session. This is a spacious and elegant edifice, an ornament to the town and a credit to the State."

RANDOLPH MACON COLLEGE, VA.

"On Wednesday, the literary societies were addressed by the Rev. Leonidas Rosser, A.M., of the Virginia Conference. The address was of a highly intellectual character, rich in style, sound in sentiment, copious in classical illustration, and full of valuable suggestions as to the formation of character, and the proper conduct of life. It was received with great satisfaction by all who had the pleasure of hearing it; and, if he yields to the request to publish it, will be read, no doubt, by his numerous friends, with equal pleasure.

"We did not hear the address of Mr. Elder, of Lunenburg county, Va., before the Society of Alumni, on the afternoon of the same day. Indisposition confined us to the house, and deprived us of the opportunity. We heard it well spoken of by several persons.

"Thursday belonged to the graduates and the representatives of the literary societies. They used it well, and greatly to the entertainment of the crowded assembly. We do not recollect ever to have heard a

series of addresses more intellectual in character, purer in style, or more effectively delivered.

"The public exercises of the commencement passed off finely; and elevated the College to a higher place in the affections and confidence of its friends.

"In the Board of Trustees a considerable amount of business was transacted. There was a very large attendance of the members present, and their work was done promptly and harmoniously. The Rev. Wm. Closs, of the N. C. Conference, resigned his office as trustee. The Rev. Messrs. P. W. Archer, N. F. Reid, and J. P. Moore, of the same Conference, and L. Rosser, of the Virginia Conference, were elected members of the Board. At an early stage of the proceedings, Dr. Smith, in a letter to the Board, formally tendered his resignation as President of the College."

The above is from the *Richmond Advocate*. We learn that, after discussion, a majority of the trustees were not in favor of receiving the resignation, and it was withdrawn.

#### WARRENTON FEMALE COLLEGE, N. C.

The Rev. A. Weaver writes to the *N. C. Christian Advocate* in regard to the commencement at this institution:

"I was truly gratified to see so much attention paid to the solid branches of education. The Report of the Faculty on each student's grade of scholarship was in harmony with the opinions above expressed.

"A magnificent array of various kinds of painting, wax-work, embroidery, etc., decorated the walls, as specimens of the fine arts.

"On Tuesday night, the Rev. J. C. Granberry, of the Virginia Conference, delivered the annual sermon. His text was Prov. 3:17; his theme, 'the *pleasantness* and *peace* of wisdom's ways.' The discourse was characterized by profound analysis, sound theology, beautiful figures, and forcible delivery.

"The concert on Wednesday night was entertaining and refreshing. The young ladies performed their parts with ease and gracefulness. Instrumental music possesses a delightful charm; but the sweetest notes rise from Nature's vocal strings, tuned and strung by Nature's God. The concert did honor to the professor in this department. The public will sustain me when I say that Prof. Kehr stands at the head of his profession.

The literary address of Mr. Bachelor, of Warren, was in good taste, abounding in large views of female character and responsibility, and was delivered in beautifully rounded periods.

The short address of the President to the classes was truly eloquent.

[From the *S. C. Advocate*.]

#### COLUMBIA FEMALE COLLEGE.

##### LAYING THE CORNER-STONE.

It was intended to celebrate this event in a public way, by the delivery of an address, etc., but the work progressed to a point which

rendered it absolutely necessary that it should be laid. The weather became exceedingly hot. It would have been impossible almost to have arranged conveniences for an audience at the college building, and several who would have taken great interest on the occasion, and whose presence would have given much interest to it, were absent, either on business, or travelling for health. In view of all these things, the Executive Committee concluded, without any of the usual displays on occasions of that sort, to put in the corner-stone, and let the work go on. So on Tuesday morning, the 1st day of July, the Committee and a few of the citizens met at the college building, and laid it.

It is a block of granite some two feet square, about one foot thick, with a place cut out of the centre to receive a glass box, moulded in New-York, expressly for the purpose, about ten inches square, and seven or eight deep, with a cover ground to fit, and make it, as near as possible, air-tight. In this were placed some books, periodicals, of which the following is a correct list :

A paper containing the following record :

"The corner-stone of 'Columbia Female College' is laid this day, the first day of July, A.D. 1856. Franklin Pierce, President of the United States; James H. Adams, Governor of the State of South-Carolina; R. F. W. Allston, President of the Senate; James Simons, Speaker of the House of Representatives; Edward J. Arthur, Mayor of the city of Columbia. G. E. Walker, Architect; Clark Waring, Builder."

There was added: a copy of the charter of the College, containing the names of all the trustees; of the Discipline of the M. E. Church, South; of each of the city papers; of the *Sunday-School Visitor*; of the *Southern, Nashville*, and *Richmond Christian Advocate*; of the *Home Circle*, with a drawing of Huntsville Female College; of the minutes of last session of the South-Carolina Annual Conference. A paper showing that the first meeting held in reference to the College took place in the old Sunday-school room on Washington street, on Monday evening, the 9th of January, 1854.

After depositing these documents, cementing the glass cover over them, and putting the corner-stone to its proper and final resting-place, a very appropriate, solemn, and impressive prayer was offered by the Rev. N. Talley.

Thus closed the unostentatious ceremony of laying the corner-stone of an institution of learning which is to train many of the daughters of our country, who are to be the architects of the great social fabric in which the present and future generations are to dwell.

C. MURCHISON.

#### MARSHALL INSTITUTE, MISS.

We learn from the Memphis papers that the building of the Marshall Female Institute, in Marshall county, Miss., was destroyed by fire on the night of the 27th ult., together with the books of the young ladies, and the demonstrating apparatus of the school. The *Memphis Whig* says :

"Fortunately, the boarding-house was situated about one hundred yards distant, and entirely escaped the conflagration, otherwise the loss of life among the students might have been terrible. The institute was

under the control of Rev. Mr. Douglass, upon whom the loss falls heavy. The building was insured in the Memphis Insurance Company for \$5000. The fire took place at twelve o'clock at night, and was, without doubt, the work of an incendiary. We understand that the citizens are already subscribing liberally to rebuild the institute."

To the above, we add the following, from the *Nashville Advocate*:

"This popular school, located in Marshall county, Miss., and patronized by the Memphis Conference, has been in successful operation for several years, under the supervision of the Rev. J. E. Douglass. Mr. Douglass has resigned, and the Rev. Samuel W. Speer, D.D., has been elected to fill his place. Dr. Speer is an experienced teacher, having for many years conducted a female academy in Natchez, Miss.

"The academy at Marshall was consumed a short time since by fire; but we learn, by a gentleman just from the institute, that it will be rebuilt immediately. In addition to the insurance, we are informed that liberal subscriptions are being made, so that there will be ample means to rebuild on a much larger and more convenient scale. The boarding-house, and all the other buildings, save the main edifice, containing recitation rooms, escaped. We learn that the next session will open September 15th. Success to Marshall!"

[From the *Richmond Advocate*, July 17.]

#### FEMALE COLLEGIATE INSTITUTE.

We had the pleasure of attending the annual commencement at the Institute during the past week. The exercises were of a very interesting character. A large crowd of visitors were present on both days, and by their intelligent appreciation, added materially to the interest of the occasion. The concert on the first day afforded a delightful "concord of sweet sounds."

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We are happy to state that the Institute is in circumstances of great prosperity, with the promise of a brilliant career in the future years of its history. There were one hundred and fifty-eight pupils in attendance during the session just closed; and there will probably be a larger number present at the fall session. Twelve young ladies were graduated in the English and classical courses. The examinations preceding the commencement were highly creditable to the faculty and students, showing thoroughness in teaching, and industry and diligence in learning. The graduating essays were well written, rich in sentiment, and clear and forcible in expression. The session has been one of great harmony and prosperity.

[From the *Nashville Advocate*.]

#### MADISON FEMALE COLLEGE.

The commencement sermon was preached on Sunday, the 6th, by the Rev. J. B. McFerrin, D.D., of Nashville, Tenn., from *Philippians 3:8*. The limits of this report will not permit us to notice at length this able

discourse as it merits. It was a clear and eloquent exposition of the subject of the text, and produced a profound impression upon the large congregation convened in the chapel.

On Thursday, the 10th, commencement day, the graduating class read original compositions to a very large and intelligent audience. The essays of the young ladies were replete with striking thoughts, most aptly and beautifully expressed. All were well written, and the proficiency of the class reflected great credit on the professor in belles lettres. After the reading of the compositions, President Echols conferred diplomas upon the graduating class, accompanied with one of the most feeling and eloquent addresses we ever listened to. We trust the young ladies will heed and profit by his kind counsels.

At four o'clock P.M., Bishop George F. Pierce addressed a large and intelligent audience upon the subject of female education. It was a masterly effort, triumphantly vindicating the capacity of woman to receive a liberal education, and utterly refuting the stale and common objections urged against the present system of education pursued in our female colleges. The address will, no doubt, be published, and we therefore forbear a more extended notice of it.

Thus has closed the seventh annual commencement of Madison Female College; and we are assured by those who know, it has never been equalled by any that has preceded it.

*[From the S. C. Advocate, July 24.]*

#### WESLEYAN FEMALE COLLEGE, GA.

The visiting committee in attendance upon the annual examination and commencement of the Wesleyan Female College, take great pleasure in submitting to its patrons and friends the following statement of the condition and prospects of the institution.

The collegiate year just closed has been one of mingled prosperity and trial. The patronage of the institution has been the largest ever in attendance—the total for the year amounting to 177. It is proper to state also, that the College was visited during the spring and summer with the epidemic of measles, which prevailed almost universally in Georgia. Exaggerated reports have been circulated, and needless apprehensions cherished with reference to the College. We state positively that no other sickness besides measles has prevailed; that this is now past, and the institution enjoying its accustomed health.

The catalogue reports the corps of instruction complete, consisting of eleven professors and teachers, including the president. The facilities of instruction are amply sufficient, while the uniform decorum of the students, the familiarity of intercourse between themselves and faculty, and their highly creditable examination and exhibition, attest their own proficiency and the faithfulness of their instructors.

While it would be invidious to discriminate, it is but justice to the institution to state, that the examination of classes on Monday and Tuesday was, without an exception, in the highest degree satisfactory.

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Wednesday and Thursday were consumed in the commencement exercises of the senior class. Eighteen young ladies were graduated, of

whom sixteen appeared before the audience with compositions. The whole class acquitted themselves with honor, and received from the audience unmistakable testimonials of approval.

The exercises concluded with an address from Hon. E. A. Nisbet. It was conceived and delivered in his happiest style.

Thus closed the seventeenth annual commencement of the Wesleyan Female College. Long may it continue its career of honorable usefulness, and every succeeding return exhibit increasing prosperity and success.

[*From the N. O. Advocate, Aug. 2.*]

#### CENTENARY INSTITUTE, ALABAMA.

Our readers are aware that a Society of the Alabama Conference educates young men who have been called to the ministry. They have nine or ten receiving the benefits of education and primary training. A correspondent says:

BROTHER MCTYEIRE: There were several things at Summerfield, not coming properly within notice of the Examining Committee, that are, nevertheless, worthy of notice. I hope some one will give you an account of the "annual class-meeting." It is worthy of a chronicler—ought to have a place in the history of modern Methodism.

But I am seated to give you an account of another scene. During the year there have been connected with the institution six licentiates and three candidates for the ministry. Our excellent Brother Pitts had taken much pains to teach them. This was found a pleasant and profitable task for both teacher and pupils. Should we put theology under ban, and carefully exclude it from the "school of the prophets"? Ought we to? The class, to manifest their appreciation of his labors, presented him, through Bishop Andrew, a fine family Bible. The Bishop's talk was rich and touching. He heartily indorsed the effort to teach those intending to enter the ministry—thought the gift the most appropriate the class could have selected for the occasion—commended Brother Pitts, and exhorted the class as he would have done at Conference.

Brother Pitts receiving the book, promised to preach its doctrines in simplicity—to have all the labors of the school-room hallowed by it—night and morning to gather his family around it with renewed thankfulness, to inquire the way of the Lord and find the "golden seed which yieldeth angels food."

[*From the S. C. Advocate, Aug. 7.*]

#### WOFFORD COLLEGE COMMENCEMENT.

Commencement Day—The Inaugurals—The First Graduate—The Sermons—The Female College—College Buildings—A Plea for Wofford.

The 16th of July will be a memorable day in the history of this Institution, as the date of its first commencement and the starting point of its career. The morning was bright, and the spacious college chapel was crowded at an early hour. Glance around and you will find present



one fifth of the S. C. Conference—several with the imperial D.D., representatives from Charleston, Columbia, Camden, Greenville, Laurens, and the surrounding districts, and last but not least, a profusion of the beautiful flowers that cluster around Spartanburg. A procession is formed in front of the President's house, moves to the chapel, and enters, led by the faculty and trustees. The exercises are opened with prayer by the Rev. Dr. Cross; after which Professor Du Pre reads an able inaugural on the science of Geology—which is connected with his department. The Professor takes a bold but Christian view of the subjects suggested by his theme, and handles them with the address of one accustomed to grapple with abstruse points; yet you can but admire how admirably the barren rocks crop out here and there, covered with the freshness and beauty of elegant diction and poetic thought. Luther's grand old hymn, "Before Jehovah's awful throne," sung with spirit by the audience, gives a graceful finale to the address.

The Rev. Dr. Whitefoord Smith now follows with an admirable paper on Polite Letters, in which he strenuously urges the importance of placing our Colleges in the advance ground of grammar schools and primary departments. The Doctor was never more happy; with mellifluous language and glowing pathos, he ably advocates the claims of his chair, and bespeaks the public approval of the high standard assumed by the College.

President Wightman now announces that Mr. Samuel Dibble, of Charleston, will deliver a graduating address on "Genius." This is clear, comprehensive, and calmly delivered, after which he pronounces a short but pathetic valedictory, which draws tears from the eyes of the old men who now see the first-born of the College going forth with honor to himself and his Alma Mater. The President, after an elegant Latin valedictory, delivers to him his diploma, and the exercises, characterized throughout with dignity and interest, are closed with the benediction by the Rev. H. A. C. Walker. May each returning commencement send forth a noble band,

"Who round life's bright Olympic goal  
Delight the glowing wheel to roll,  
Boldly to snatch the illustrious prize  
That lifts earth's masters to the skies."

On the preceding Sabbath, the Rev. Dr. Cross delivered the commencement sermon to a large and intelligent audience strung to its highest pitch of expectation. The Doctor with a master grasp upon his subject, gathered up and presented in one scope a world of thought chafed with gold, and opened views of celestial charity, dazzling and dark with excessive light. It was the product of a master hand, alike honorable to the head and heart.

At night, the Rev. Dr. Hanner, of Tenn., delivered an eloquent and impressive discourse before the young ladies of the Female College. The sermon was marked with a fine philosophical and practical view of the atonement in its application to the heart and the development of character. This institution, under the judicious management of President Tucker, has already taken a position to warrant the highest expectation. The examination and concert passed off with high credit to the young ladies and their instructors.

Wofford College has sprung into existence, and in one year taken rank alongside the first institutions in the Southern States. The *suite* of buildings, six in number, crowns a commanding site to the north of the town, and gives an imposing prospect of the surrounding country. The group is arranged in the form of a crescent; the President's house fills one horn; the main building, 280 feet long, with two massive towers running up 100 feet, occupies the centre; and the houses of the professors complete the semi-circle. The entire suite is built of brick, combining all the airy elegance and substantial proportions peculiar to Italian architecture. As you enter the town from the south the group presents an imposing appearance, standing out from a deep back-ground of evergreens and the still remote peaks of the Blue Ridge, sweeping in billowy outline along the horizon.

The College is conducted on the non-resident plan. The students are broken up into small numbers and distributed throughout the town. Thus, the social and pastoral influences of home are brought to the aid of college discipline and to the formation of character softened by urbanity and preserved by virtue. The gentlemanly deportment of the students shows how admirably the plan has worked. The College possesses many advantages from its location in one of the most flourishing and rapidly growing towns in the State, within sight of the mountains and within ride of many mineral springs; and it possesses a salubrious climate and a class of citizens known for their hospitality intelligence, and piety.

J. T. W.

[*From the Southern C. Advocate, Aug. 2.*]

#### DEDICATION AT OLIN HIGH SCHOOL.

MR. EDITOR: Events of historic character ought to find their way into the current news of the times, and I doubt not they will be cheerfully received by you, and noticed by your liberal readers. The 23d July was the day set apart by the trustees of the High School at Olin, (formerly New Institute,) to dedicate to education and religion their spacious and elegant building, which the spirit and energy of the friends of education have erected in the north-east part of Iredell Co., N. C.

The dedication sermon was preached by Rev. R. T. Heflin, of the N. C. Conference, to an immense audience, filling the large chapel of the building. This sermon was a noble composition, worthy of the man and the occasion. In spirit and conception, it was truly catholic, and administered to bigotry and intolerance a merited rebuke. His main position was, that faith in Christ Jesus constitutes the great bond of union in the brotherhood of Christianity, and where this exists and its fruits are seen, we have no authority to create barriers on questions of "doubtful disputations." I shall attempt no analysis of the sermon, but wish its pure sentiments were engraven upon every heart, and that the author may long live to instruct and delight other audiences, as he did us on that interesting occasion.

At the close of the sermon, President Lander arose and addressed Dr. C. F. Decms in behalf of the trustees of the school, and requested him to dedicate the building to education and virtue. Dr. Decms' brief address in reply was characterized by some bright flashes of true elo-

quence. The grand thoughts leaping forth in the resplendent and beautiful imagery of his language, swayed the vast assembly as winds the waving grain. Behind him on the rostrum, sat the venerable James Patterson, who has been a preacher of the Gospel seventy years, has preached through two generations, and is now a counsellor for the third. He turned to Father Patterson and addressed him in a strain congratulatory of his preservation to see what he then saw, and alluding to the labors of the past, the results of the present, and the prospects of the future. This incident was one of the most beautiful and touching exhibitions I ever saw given by any orator from an unforeseen occurrence. Nothing could have exceeded the pleasure afforded the audience by this worthy recognition of meritorious services rendered to the Church and the world, by one of the noblest survivors of the early planters of Methodism in Virginia, North and South-Carolina.

In the afternoon Rev. S. M. Frost, of the N. C. Conference, preached a sermon mainly to the young men. It was a capital sermon, and calculated to do much good. It was clear, impressive, and instructive.

At night Mr. Heflin preached again with great liberty and pleasing effect. So passed the 23d at Olin. The large attendance was delighted and we instructed.

On Thursday, the 24th, the Rev. Dr. Deems delivered an address, filled with rich and stirring thoughts. The main subject was founded on that remarkable passage of the Bible, "Let us make man." This address was worthy of an audience of philosophers, both for the depth of thought and the beauty of language. "Apples of gold in pictures of silver," were the treasures of thought and beauty in this address. Dr. Deems is equally at home in the deep thoughts that divide the philosophic and religious world, or in the domain of poetry and fancy. The errors of pantheism, the importance of man in the scale of being, his relation to things material, to God, to eternity—the truth harmonious and consistent with itself, were some of the topics presented in brilliant language. The audience refused to disperse without another address. The Rev. Wm. Barringer preached an excellent sermon, full of pure Gospel truth. This was a high occasion for this place. This school is the most remarkable in the history of the schools of the State. It was begun with a respectable academy four years ago, and soon one academy was found inadequate, and another was constructed, and both were soon filled. It then became evident that Western North-Carolina needed and would sustain this school, and its liberal population have put up one of the best and most convenient buildings in the State for school purposes. The school has now opened, under Mr. S. Lander, as Principal, with competent assistants. The history of schools in the South hardly furnishes a parallel to this in the growth of the school and its dependent interests. Quite a respectable village has grown up from it; and I may say, this school bids fair to accomplish much for Western Carolina. It is now prepared to receive any number of scholars.

The Rev. B. Clegg, formerly teacher, now agent for the trustees, is travelling in different parts of the State.

A FRIEND.

[From the *New-Orleans Advocate*, Aug. 9.]

# CENTENARY COLLEGE COMMENCEMENT.

A friend who had the pleasure of attending, makes a glowing report to us of the occasion on the 29th and 30th ult. Having received no letter as yet, we make up a brief account from other sources.

Rev. C. K. Marshall preached the commencement sermon in the absence of Dr. Keener, Sunday, 11 A.M., and also at night. Mr. Sigur, who was expected to deliver the address to the Literary Societies—was not present, much to the disappointment of a vast and brilliant assembly. In the absence of Mr. King, R. Nugent, Esq., delivered the address to the Alumni, which is well spoken of.

Wednesday the ceremony of laying the corner-stone of the centre building of the college began about 12 o'clock, in the presence of a large concourse. The brick work of this handsome building has already been completed up to the second story. A place was, however, reserved for the corner-stone, in the south-west corner, some twenty feet from the foundation, where the beautiful block, with its treasures inclosed, now stands out conspicuously.

This ceremony was conducted in the best style by Rev. C. K. Marshall. His speech was written, and occupied an hour and a quarter in delivery. We hope to see it published. But a higher honor than making a fine speech awaited him—it was doing a fine thing. The subscription following amounted to between twenty-three and twenty-four thousand dollars. Before the day closed the amount was carried up to twenty-five thousand dollars. This, with the sum in hand, will build and furnish.

The music from the students' amateur band is said to have been excellent, as it always is.

The following graduated, a class of nineteen: T. W. Compton, (first honor,) Miss.; T. P. Clinton, (first honor,) La.; J. C. Stafford, Miss.; J. W. Barrow, Ala.; J. S. Billiu, La.; K. A. Cross, La.; T. P. Caillouet, La.; R. S. Dunn, A. F. Drake, Miss.; James M. Fly, Miss.; James E. Gibson, Mo.; J. C. Griffith, La.; W. H. Knight, La.; G. S. Mayo, La.; Robert J. Perkins, La.; Chas. M. Pilcher, La.; Wm. G. Richardson, La.; J. H. Brigham, La.; J. B. Tarlton, La.

## CENTRAL COLLEGE, MO.

In the *St. Louis Advocate*, Aug. 14, the Rev. W. M. Pinckard makes the following proposition:

That five persons be found who will give five thousand dollars each to the endowment fund of Central College, payable as may be agreed between the donors and the curators, upon the following conditions.

1. A sum shall be raised sufficient, when added to the amount here proposed to be raised, to make the endowment of the college \$50,000.

2. The college building shall be completed and paid for, or a sum sufficient to complete and pay for said building shall be raised by the 1st day of July, 1857.

3. Each of these donors shall have the privilege of giving name to a professorship in the college, and be entitled to the rights of scholarship, provided for in the plan of the college.

4. This proposition to stand open until the 1st of July, 1857, unless met before that date.

And now, are there not five persons in Missouri, willing to pay five thousand dollars apiece, to secure a Methodist college, with first-rate buildings—out of debt—with an endowment of fifty thousand dollars?

Only let this proposition be met by those who are able to meet it, and the work will be done.

Persons desiring further information will please address Rev. W. M. Prottzman, Lexington.

[*From the North-Carolina Advocate.*]

#### GOLDSBORO FEMALE COLLEGE.

We are pleased to to learn that the prospects of this institution are quite flattering. A gentleman who spent a few days last week in Goldsboro' informs us that the new college building is completed and presents a beautiful appearance. It is a large brick building, can accommodate one hundred pupils, and is really an honor to that enterprising community. Our informant also states, that the success of the present session is beyond the most sanguine expectations of the friends of the college. Young ladies were flocking in almost every day, and a very large attendance is now certain. Prof. Nelson is managing the school for the present, and gives universal satisfaction. Rev. S. M. Frost, the president elect, will take charge of the Institution the first of October, when another large accession of pupils may be expected. Let our friends in the eastern counties send on their daughters.

#### GREENSBORO' FEMALE COLLEGE.

This eminently valuable Institution is still in the ascendant. We believe, if we recollect correctly, it has a larger number of boarders and students than at any former period. The new building is going up rapidly. When this is completed, we suppose 200 boarders can be accommodated, and its arrangements will be complete for all the purposes of a solid, thorough, and elegant education. The age of the institution, its systematic regulations, course of study, and its experienced and able Faculty, place it in the lead of all the female colleges of the South.

[*From North-Carolina Adv., Nov. 28.*]

#### NORMAL COLLEGE.

The Trustees of Normal College made the following proposition to the Conference at Greensboro' :

"If the Conference will authorize and request the Trustees of Normal College to raise by donations \$25,000, ten thousand of which is to be

expended in paying present debts, and fifteen thousand in erecting other necessary buildings, we will do as follows:

"1. We will convey the lands and property now belonging to the College, to the Trustees of Normal College in trust for such uses and purposes as this Conference may specify.

"2. The Conference shall make all nominations to fill vacancies in the Board of Trustees.

"3. The Conference shall appoint a Board of Visitors, which Board shall have equal power with Trustees, in making rules and regulations for the internal government of the College, and shall approve all appointments in the Faculty before they are valid.

"Now, if the Conference will adopt the College upon these conditions, we will give a proper guarantee to execute the deed of conveyance so soon as our debt to the Literary Board is paid; and we will act fully upon every other item, from the time of adoption by the Conference."

(Signed)

B. CRAVEN, *Pres.*

After a very full discussion, the Conference, with great unanimity, accepted the offer of Normal College by passing the following resolutions:

"*Resolved*, 1st, That we accept the proposition from Normal College.

"*Resolved*, 2d, That we nominate five Trustees to fill present vacancies; and also, that we appoint a Board of five visitors, which Board shall see that the Trustees of Normal College faithfully execute their proposition."

In accordance with this action, C. F. Deems, R. T. Heflin, D. B. Nicholson, N. H. D. Wilson and Wm. Barringer, were severally nominated by the Conference, as Trustees of the College to fill vacancies.

A Board of Visitors was also appointed by the Conference, whose duties and prerogatives are defined in the terms of agreement, as specified above. We have not now the names of the members of this Board; but will give them when published by the Secretary of Conference. It will thus be seen:

1. That the North-Carolina Conference has a college of its own.

2. That N. C. Conference has full power and control over this College so as to be able to place it upon a basis which will command the confidence of the whole Church, and the public at large.

We have not time or space to say more now, but will before long give the reasons and expectations which have influenced the Conference to adopt Normal College.

[*From the same paper.*]

#### OLIN HIGH SCHOOL.

This Institution has been doing a good work for the cause of education in Western North-Carolina.

At the late session of our Conference the following preamble and resolutions were passed with unanimity: "Whereas, the North-Carolina Conference desires to establish a male seminary of learning, of high grade, west of the Yadkin; and whereas, the Trustees of Olin High School have made a tender of that School to the Conference: therefore,

"*Resolved*, 1st, That we accept the school, and heartily recommend it

to the patronage of our people, and its agent, Rev. B. Clegg, to the confidence and liberality of our members, and of the public at large.

"*Resolved*, 2d, That the Board of Trustees are hereby authorized to procure means to any extent that they may be enabled to do, in order to enlarge the capacity and usefulness of the school, until it shall have reached the highest grade of literary institutions, without involving the Conference in any pecuniary responsibility."

[*From the Texas Advocate, Dec. 13.*]

## RUTERSVILLE AND ITS SCHOOLS.

In 1838, a company of ten gentlemen, consisting of R. Alexander, A. P. Manley, W. P. Smith, F. W. Hubert, C. B. Howard, F. Lewis, L. P. Rucker, J. W. Le Master, R. Chappell, and J. Rabb, purchased of Franklin Lewis a league of land, situated near the centre of Fayette county, six miles east of La Grange, and divided it into lots, varying in size from a half acre to 80 acres, so as to pleasantly domiciliate a large number of good citizens, who might take a lively interest in building up and sustaining such schools as might prove a blessing to the then young but rising republic of Texas. One of the happy provisions was, that ardent spirits and gambling, (at that early period the bane of society,) were to have no abiding place on the League.

This embryo seat of letters, in honor to the memory of that able and learned divine, Rev. Martin Ruter, D.D., who had fallen a martyr in the glorious cause of spreading the pure gospel of the Son of God, as superintendent of the first Methodist mission in Texas, was, by unanimous consent of the company, named Ruterville. The association, having donated the sites, by an act of the Congress of 1839, a male and female college having been chartered, the Rev. C. Richardson, A.M., was called to preside over the former, and Mrs. Martha C. Richardson, his wife, over the latter. During their administrations these institutions were sometimes visited by the sunshine of prosperity and at other times by the clouds of adversity.

Their successors were that able and learned educator, Dr. William Halsey, now President of Soule University, and his accomplished lady, Mrs. Mary C. Halsey, now joint principal with her worthy and learned brother, Ulysses Chapman, A.M., of Chappell Hill Female College. Under able administration for a series of years, the Ruterville schools had more sunshine and fewer clouds.

The Legislature, at the late session, by an amendment of charters, having consolidated the Ruterville College, the Texas Monumental Corporation, and the Texas Military Institute into one patriotic and educational enterprise, under the appropriate name of the "Texas Monumental and Military Institute," appointed an able Board of sixteen Trustees, who confirmed a contract with Col. C. G. Forshey, A.M., to superintend said Institute for the next seven years.

Ruterville, proverbial for its healthful climate, romantic scenery, and refined society, is happily situated to accommodate students of both sexes, all ages, and every degree of proficiency. The Institute, having opened its session on the first of October, is in successful operation.

with more than 50 cadets, from the different parts of the State; and the number is still being augmented almost every day, under the instruction of Col. Forshey, whose fame as a teacher of high order is not limited to the bounds of our own State; aided by Maj. B. Timmons, a graduate of the Kentucky Military Institute. The Steward's Hall is under the superintendence of Rev. Dr. Harrison and his excellent lady.

The Female College, some 800 yards from the Institute, is under the joint superintendence of Misses Forbes and Moore—young ladies of high literary attainments, and great moral worth. The department of instrumental and vocal music is conducted by Prof. Shultz. The boarding-house is under the management of the amiable consort of Rev. H. S. Thrall. This school is in a highly prosperous state.

The Rutersville Academy, or preparatory department, is taught half a mile from the Institute, by Prof. Penn, a gentleman of suitable literary and governing abilities.

Boarding-house is kept by the excellent lady of Rev. D. Morse. This school is likewise prospering.

By the consolidation of the Texas Monumental Corporation, the Rutersville College and the Military Institute, the erection of a living and a speaking monument in honor of the fallen heroes of Texas, will no longer be problematical. Education, patriotism, and high moral virtue will be so combined as to render Rutersville what its founders had ardently desired, a seat of learning of high order, and one that will prove a signal blessing to thousands of juveniles in the "sunny South." The refined society of Rutersville is adorned by being the residence of two of our talented and energetic Presiding Elders, Rev. D. Morse, and Rev. H. S. Thrall—the former of the Galveston District—each of whom will present a handsome increase within the bounds of his respective charge to the approaching Annual Conference.

[*From the Texas Advocate, Dec. 27.*]

#### A METROPOLITAN METHODIST UNIVERSITY.

Ought not the Methodist Episcopal Church, South, to establish at Nashville a central educational institution? Our Publishing House is there; our Bishops meet there annually; our Missionary Board is located there; our Book Editor, Tract Agent, and Missionary Secretary are there; our Quarterly, our Monthly, our central Weekly, and our Child's Paper are all published there. Every thing of a *general* nature ought to be there. Each would be an advantage to the other. The importance of the *place* will have much to do in the ultimate success of the Publishing House, and in the successful establishment of a Southern literature. The matter of place is essentially connected with the success of our general periodicals.

The only question is, as to whether a University could be classed among our central denominational institutions. For ourselves we have no doubt on this point. The subject, we think, is worthy of thought. Let it be regarded without sectionalism, and with an eye single to the good of the cause. Let the next Educational Convention take it into consideration. In proportion as such things are palpably connected



with the good of the whole Church, will men increase in their liberality toward it. We have long thought of it, and have frequently interchanged views with friends on the subject; but we have, hitherto, felt a diffidence as to publishing our opinions.

#### THE EDUCATION INSTITUTE, OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The Educational Convention, suggested by the General Conference in Columbus, Ga., and called by the Tennessee Conference at its last session, met on the 21st and continued its deliberations during three days—having adjourned to-night. The occasion brought together a pretty large number of the prominent educators connected with the Church—such men as Prof. Dodd, of Transylvania University, Ky., Prof. Sasnett, of Emory College, Ga., Pres. Kirkpatrick, of Strawberry Plains College, E. Tenn., Pres. Hamilton, of Shelbyville University, Tenn., Prof. Casey, of Florence Wesleyan University, Ala., Pres. Darby, of Auburn F. College, Ala., Pres. Elliott, of Nashville F. Academy, Tenn., Pres. Church, of Tenn. Conf. College, Tenn., Pres. Smith, of Wesleyan F. College, Ga., Rev. Dr. Henkle, of the Tenn. Conf., Rev. Mr. Bonnell, of the Kentucky Conf., and others. The Convention was organized and proceeded to business. Various subjects of importance were discussed, the chief of which related to the propriety and expediency of forming a permanent association for the advancement of the cause of education. A committee was appointed to prepare a constitution for such an association, and that duty having been performed, the report of the committee was critically reviewed, and after slight amendments, adopted with great unanimity. The association is to be called *The Education Institute of the M. E. Church, South*. The constitution sets forth the leading purpose of the Institute to be the adoption of measures conducive to a more general development of the interests of education, and a more efficient application of its agencies to the furtherance of the cause of God. This great work the Institute will promote in several ways, such as “a free interchange of sentiment during the sessions of the Institute,” “reports from committees upon various topics as appointed at previous meetings,” “volunteer and appointed lectures;” and in proportion as funds may be provided, the publication and circulation of the proceedings of the Institute. In accordance with its leading purpose, the Institute will seek to elevate the standard of education, by urging upon the Church the importance of the ample endowment of all our higher institutions of learning, and by encouraging the establishment of departments in our schools and colleges for the special training of teachers. The Institute will also seek to define and recommend the course of study proper to the various orders of literary institutions, securing thereby uniformity in the course pursued by all those of similar grade; to improve the character of text-books and to adapt them to the circumstances of the South—encouraging the production of this class of books by Southern authors; and to promote, by the dissemination of right ideas upon the subject, every possible improvement in the discipline and internal management of schools. Another valuable object will be to enlist the benevolence of the Church for the extension of educational advantages to the poor.

Such is an outline of the unspeakably important work designed to be performed by the Institute, as extracted from the Constitution, a copy of which will be forwarded to you for publication. The meetings of the body will be annual, on the third Monday of April, in the city of Nashville. All teachers, and persons who have been teachers, belonging to the M. E. Church, South, may become regular members by subscribing the constitution, and paying an initiation fee of one dollar; and any other Methodist, especially interested in education, may be elected to membership. Provision exists also for the election—which must be by a unanimous vote—of honorary members, who must be friends to the educational interests of our denomination. The Institute elected the following officers for the year:

Rev. Robert Paine, D.D., President; Rev. Geo. F. Pierce, D.D., Rev. M. M. Henkle, D.D., Prof. Jas. B. Dodd, Rev. C. D. Elliott, Rev. O. L. Smith, Vice-Presidents; Rev. A. L. Hamilton, D.D., Secretary; Prof. C. Callender, Treasurer.

On motion, two committees were appointed, one to select themes for lectures and essays, and the other to assign subjects for reports to be delivered and presented at the next annual session of the Institute.

Said committees reported as follows: The themes for these lectures, essays, etc., and the persons appointed to prepare them, are as follows:

1st. Opening lecture by the President, on the proper method of introducing the Bible as a text book in all our institutions.

2d. Lecture by the Rev. J. O. Church, D.D., on the importance of our itinerant system of educating the children of our travelling preachers free of expense for tuition and board.

3d. Lecture by Prof. John Darby, on the importance of Natural History as a branch of education.

4th. Essay by Rev. R. H. Rivers, D.D., on the importance of thorough English scholarship, and the means of attaining it.

5th. Essay by Rev. J. R. Thomas, on the best method of school government and discipline.

6th. Essay by Prof. O. F. Casey, on the best method of teaching Ancient Languages.

7th. Report on the proper course of study for Male Colleges and High Schools, to be prepared by Rev. W. M. Wightman, D.D., and Rev. W. J. Sasnett.

8th. Report on the proper course of study for Female Colleges and Academies, to be prepared by Rev. A. H. Mitchell, D.D., and Rev. O. L. Smith.

9th. Report on the expediency of providing, as far as possible, a system of Common School Education by benevolent effort or otherwise, to be prepared by Rev. J. M. Bonnell and Rev. W. H. Anderson, D.D.

10th. Report on the proper time and length of vacations, to be prepared by Prof. A. R. Holcombe and Prof. J. B. Dodd.

11th. Report on the expediency of establishing a scientific school journal under the patronage of this Institute, to be prepared by Rev. E. E. Wiley, D.D., and Pres. J. Darby.

12th. Report on the subject of the endowment of our higher institutions of learning, to be prepared by Rev. George F. Pierce, D.D., and Rev. W. A. Smith, D.D.

## INTRODUCTORY SPEECH OF REV. C. K. MARSHALL,

*On laying the Corner-Stone of the Centre Building of Centenary College, La., July, 1856.*

*Friends of Literature and Gentlemen of the Faculty and Board of Trustees:*

This occasion is one of no ordinary import. Commencement day is the great Sabbath of college life. To many young gentlemen connected with this Institution, this is one of the most momentous days of their being. For years they have awaited its coming with mingled emotions of hope and fear; and from the distant future they will look back upon its joy-lit summit as one of the most memorable of all the days past. To the friends of home education it is a day fraught with hopes and hallowed with prayers which render it sacred to them.

In addition to the ordinary duties of this day, we have collected on this spot to lay the corner-stone of the splendid superstructure, the gradually rising walls of which arrest your attention and fill your breast with emotions of profound satisfaction. The spirit with which the enterprise goes on, and the imposing aspect which the work already presents, gives cheering earnest of the pleasure the benefactors and the builders who are carrying forward the plan, the professors and teachers who shall occupy its halls, and the pupils and patrons, will enjoy when, not the corner, but the cope-stone, shall come to its place with "shoutings of grace unto it." Every philanthropic spirit, every liberal and enlightened mind must rejoice, especially at this crisis in our national affairs, to witness such a day and service as this. It is a day of conquests; a day of the mighty rousing of the people for the establishment of their own schools, and shall be swiftly followed by many other days and doings of a similar kind. Men feel assured to-day in this assembly, that the cause of home education in the largest sense, is fixed among the inevitabilities of Providence. And come what may, with His blessing, the business of learning is deemed so first-rate in importance that its solemn work can never be ignored or slighted on this soil again. Never did this college see a brighter day than this. The day of small things has not been despised, consequently the day of noble things is now upon you. The future of your career must be upward and onward, and Centenary take rank with the best educational agencies of the land. While we gaze upon the older buildings with their laurels of those powers for usefulness which, virtuously employed, must result in their everlasting well-being. This new edifice is not only a fresh pledge to the cause of learning, but in a large and appropriate sense a temple reared to God, his service and worship. For all diligent study, all efforts to acquire knowledge, are but other forms of rendering homage and praise to heaven. Well may it cheer our hearts to see its fair proportions rise; well may it awaken pleasing emotions to contemplate its speedy completion, and the important facilities its ample plans will give to the work you have to do.

The services of this moment are peculiarly interesting. This day, this hour has been set apart for laying the corner-stone in conformity to a time-honored usage when buildings of great importance or public utility were to be constructed. Precisely when and with whom the cus-

tom originated we are unable to tell. The corner-stones of Egyptian pyramids may possibly hold the secret in their unexplored repositories. The Masonic Fraternity holds some interesting reminiscences which have been saved from the waves of the elder time, under which lie, irrecoverably lost, so many valuable treasures, but nothing which can definitely settle this question. That Society is familiar with the laying of ordinary corner-stones, and the committee of arrangements at one time contemplated with much gratification their assistance and their ceremonies on laying this stone. But, with characteristic frankness, they acknowledged that they were not equal to the task. This is the only corner of this building deemed fit and proper to receive the symbolic stone, but we find the Masons bound to ignore all corners except the north-east. With them it must be there or nowhere; with us, unfortunately, like "point no point" to a traveller on our inland sea, the north-east angle of this structure is "corner no corner;" place no place; altogether nearer "nowhere" than any other possible spot where we could deposit this beautiful marble ark with the gems and treasures with which it will soon be stored. We all regret it. As a Mason I could but realize a great disappointment. Still Masonry has done, and can do noble things—chide her not if she can not do every thing. Their declinature is most trying to me because it imposes a large amount of labor on me, and takes me altogether by surprise.

That labor, however, is relieved by the pleasure I enjoy on being able to command the resources and assistance, in the present services, of a society far more ancient, more venerable, distinguished, and immutable than that of the Masonic fraternity. I refer to the *Abrahami filiorum antiqua fraternitas*. This venerable fraternity was founded by the patriarch Abraham, the father of the faithful, and the "friend of God." With so illustrious a founder, the Washington of his age, it is not to be wondered at that a long line of the most distinguished worthies should have perpetuated its existence, maintained its ritual, and gloried in the "*faith*" which cements and binds the brotherhood to this day, wherever its doctrines have been embraced. Abraham was a builder. On one occasion he reared an altar on Mount Moriah. The precise form of the structure we can not certainly declare. But as an humble member of the fraternity I will take leave to presume that it was circular, because the annulus or ring was in that day used as a symbol of the Deity, and the altar was erected as an act of homage to the true God. If circle-shaped, it had no Masonic corner. Consequently the officers and members of our fraternity are bound to respect alike all points of the compass. That altar was built on a mountain summit. We have selected this beautiful elevation for ours, and we place the corner-stone higher up on the superstructure than is the custom of our younger kinsman.\* We have the authority of an imposing precedent, and we hope that all fair-minded Masons will congratulate us on the superior advantages and distinction we possess and enjoy; for we would not have them for a moment suppose we would honor their fraternity less, but, as in duty bound, the *Abrahami filiorum antiqua fraternitas* more. And while we so honor our higher fraternity, we rejoice to know that thousands

\* The first story of the building was up, and the next one going forward rapidly, but no suitable time till this offered for these services.

of the highest Masons have been initiated into its more sublime and more enlightening mysteries.

The past, the present, the future, all belong to us. From remote and dusty centuries, through all their eventful fortunes, amidst the conflict of nations, the rise and fall of empires, the growth and decay of cities, the building and consecration of sacred temples, this fraternity has been present, by its representatives, to take a part and exert a benign, humanizing, and religious influence, and record its history and deeds with letters composed of the noblest structures of science, philanthropy, and Divine worship. This day witnesses similar offices, and future generations shall never want for faithful members to execute the high behests of the venerable orders.

Nor shall its worthy members fail of honorable promotion and a just reward. They shall have full and ennobling labor for their hands, peace for their conscience, and exhaustless supplies of food for the growing demands of the ever-expanding mind. The faithful student will meet with histories and biographies fraught with curious phenomena of friendship, love, and heroism; of virtuous deeds and philanthropic labors, under circumstances and of a character the most remarkable ever known since time began. Their employments will be adapted to the peculiarities of an industrious and dignified fellowship, than which none are better calculated to unfold the character, impress upon it the image of true greatness, strengthen moral obligation, and open the way for a useful and honorable life. At a future day we shall "open the door," for the reception of worthy applicants from all the inferior "fraternities" who are in pursuit of "more light." May the spirit of this Abrahamic fraternity ever preside over this institution, reign through its halls, cheer its dormitories and bless the young hearts that shall throb within these apartments when ours are pulseless and cold in the silent grave.

NOTE.—The Board of Trustees, faculty, and several societies connected with the College, having made arrangements to deposit certain memorials in the corner-stone, now proceeded in their respective orders, to present them to Rev. Mr. Marshall as the orator of the occasion.

### HUNTSVILLE FEMALE COLLEGE, HUNTSVILLE, ALA.

The sessions begin with February and September.

#### FACULTY.

REV. GEORGE M. EVERHART, A.M., President.

REV. A. R. ERWIN, D.D., Natural Sciences.

MISS MINERVA J. BANNER,	}	Literary Department.
" FANNIE E. STEGER,		
" MARY E. SNEAD,		

HERMAN S. SARONI,	}	Music Department.
J. J. GIUS,		
Mrs. A. B. EVERHART,		

MISS ROSA SHACKSTON, Drawing and Painting.

Mdlle. C. L. DE CLAVE, French and German.

MISS ANNIE E. WINTER, Governess.

THE BUILDING (seen in the engraving) cost *thirty-five thousand dollars*, twenty-two thousand of which were paid by Daniel B. Turner, Thos. S. McCalley, Wm. H. Moore, and Wm. J. McCalley, of Huntsville—an act of *distinguished* liberality on the part of these gentlemen. The establishment, in its various departments, is perhaps as elegantly and comfortably provided as any other of the kind in the whole country.

THE APPARATUS, chemical and philosophical, cost \$1000.

GOLD MEDAL.—\$300 have been invested by D. B. Turner, Esq., the annual income of which is to provide a medal for the highest proficiency in music.

STATISTICS.—The College has been in operation five sessions, and the number of pupils in regular attendance has been respectively as follows: 76, 90, 108, 120, and 142

### LITERARY INSTITUTIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

For an official catalogue of the schools and colleges under the patronage of each of our conferences, see “Annals of Southern Methodism for 1855,” p. 188.

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## CHAPTER VI.

### SUNDAY-SCHOOLS.

For the organization of the “Sunday-School Society of the Methodist Episcopal Church, South,” its Constitution, List of Officers, Tabular Statements, etc., see “Annals of Southern Methodism” for 1855, p. 190.

No reports of the Society’s proceedings have reached us. The following gleanings may be found interesting for present reading and useful for future reference.

#### SUNDAY-SCHOOL SOCIETY.

The first anniversary of the Sunday-School Society of the Methodist Episcopal Church, South, was held in the M’Kendree Church, Nashville, Monday evening, April 21, 1856; Bishop Early presiding.

The exercises were opened with prayer, after which some remarks were made by the Corresponding Secretary of the Society.

Bishop Andrew then addressed the audience in a brief but pertinent speech, in which he forcibly set forth the paramount importance of the Sunday-school enterprise. He wished to be understood as indorsing sentiments which had been uttered in favor of the Society. It was im-

portant to teach Christianity to the children. If wrong principles are to be eradicated, and right ones inculcated, childhood is the hopeful age in which to begin the work. The Sunday-school was important to the grown-up members of the Church. Christians are not apt to grow in grace unless they *work*. Employment, and particularly this sort of employment, is necessary to spiritual health. Hence, persons who faithfully attend Sunday-schools, and industriously endeavor to teach the children the way of life, are not so liable to spiritual decline as others.

The Bishop's remarks were listened to with great delight, and, it is to be hoped, with corresponding profit.

At the close of the address, the Rev. A. P. McFerrin read the Treasurer's Report. Rev. F. A. Owen, the Treasurer, was prevented by indisposition from attending the anniversary, and as it was thought that some items properly belonging to his exhibit had not yet been reported to him, no action was at that time had upon that report. He has since kindly furnished us with a statement of the financial condition of the Society, by which it appears that there are \$308 in the treasury.

The Society then proceeded to the election of its officers for the ensuing year. President, Bishop Soulé; Vice-Presidents, Bishops Andrew, Paine, Pierce, Early, and Kavanaugh; Rev. T. O. Summers, D.D., and Rev. A. L. P. Green, D.D.; Corresponding Secretary, L. D. Huston; Recording Secretary, G. S. Newsom; Treasurer, Rev. J. E. Evans; Managers, J. P. Ford, M.D., J. Johnson, W. B. Cooper, W. R. Elliston, L. D. Baker, J. M. Smith, I. Litton, C. Walker, J. Waterfield, W. Cameron, J. S. Petway, J. Murrell, J. A. Walker, M. Hamilton, J. Ferris, W. B. Matthews, G. W. Mizell, J. Wheliss, P. W. Maxey, A. W. Pile, R. H. Grooms, S. P. Ament, A. Morrison, J. W. Ratcliffe, J. Clodfelter, L. K. Spain, S. Haslam, W. Jackson, J. C. Ross, M.D., E. A. Herman, M.D.

The election over, Dr. Summers, one of the most valuable friends, it need scarcely be said, of the Sunday-school cause, responded to a request of the Secretary, in a stirring speech, towards the close of which he called upon the audience for a contribution to the Society's funds. The amount raised was, we believe, over \$155, a very creditable sum, when it is remembered that no measures had been taken to make the occasion a popular one, that the audience were not expecting to be called upon for a contribution, and that a collection was taken but the Sunday before for the benefit of the school connected with that charge.

#### SUNDAY-SCHOOL AT CAMDEN, S. C.

While sending you a notice of certain exercises of our Sabbath-school, I have thought proper to add a few statements respecting it. The severity of the winter interfered with us greatly, on two occasions entirely preventing the scholars from attending. In the spring and summer months we have a very interesting school, the scholars numbering from sixty to eighty, quite as many as we can expect in a town which has four Sunday-schools. We have twelve excellent teachers, five males and seven females, and we find that the success of the school, and the interest manifested by the scholars, depend mainly upon their efficiency and punctuality. Our teachers' meetings occur monthly. They have

proved profitable, and indeed almost indispensable to success. The great drawback upon this school heretofore, has been the early withdrawal of the more advanced scholars. No school can be what it should be if the larger scholars entertain the idea that they are growing too big to learn, or know enough to leave school. Your *Visitor* is read with increasing interest, and our little folks look with intense anxiety for its monthly calls. Our habit is to draw attention from the desk to its narratives, incidents, plates, etc., and in this way to fix its admirable teachings indelibly upon the memory.

The distribution of the prizes which your correspondent notices, was to us interesting and encouraging. The owner of prize No. 1 affords to all children an instructive lesson of what can be accomplished under circumstances adverse and embarrassing. Notwithstanding daily attendance upon the week-day school, and the demands of the home of a widowed mother, *without help*, her industry, indefatigable energy, and ready grasp of mind, enabled her to attend, without one single failure, upon her place in the school, and to repeat as she has done, about three hundred verses of Scripture for a lesson, besides the usual questions and hymns memorized. Others deserve special mention, but I close. Can you inform us what amount of money, in addition to price of subscription, will be necessary to forward to you to pay in advance at Nashville the postage on our fifty copies?

W. THURLOW CASTON, *Superintendent*.

#### CELEBRATION AT ARROW ROCK, MISSOURI.

The night of the 25th of December was fixed upon for our Sunday-school celebration, but owing to the severity of the weather, it was postponed until the 27th.

The assembly met at the church. A large platform was erected around the pulpit, and provided with seats for the teachers and scholars.

On the north wall, behind the platform, and facing the congregation, the banners of the school were tastefully arranged. Beneath the large banner, which occupied the centre, were the words, in large letters formed of cedar twigs, "Feed my lambs;" and under these was hung a harp, of the same material. On the east wall was a representation of the "Star in the East," surrounded with a wreath of cedar; and on the west wall were the words, "Love God." The lamps, windows, pillars, and gallery, were all tastefully decorated with cedar, and the church was brilliantly illuminated; and the contrast of pure white and deep green produced, under the strong light, a beautiful effect.

The teachers and scholars came in procession to the church at half-past six P.M., accompanied by the preacher in charge of Arrow Rock circuit, and took their seats on the platform. Although the weather was cold, and the ground covered with snow, the church was filled with spectators.

The exercises were opened with singing, in which the school and congregation joined, and prayer by the pastor. The Superintendent, H. W. Filley, then read his report, which showed the school to be in a prosperous condition, and stated that *within the last two years fifteen of the members of the school had been converted to God*. Next came the



speaking and singing by the scholars. Twenty-eight pieces were spoken—twelve by the girls and sixteen by the boys; and five dialogues in which ten of the girls and four of the boys took parts. At regular intervals, beautiful and appropriate hymns were sung by the school. Many of the pieces were quite lengthy, and the scholars engaged were from four to six years of age. The scholars performed their parts remarkably well: as their names were called they stepped forward to the front of the platform without any delay, spoke their pieces, and retired with the applause of the audience. If I were to name those who deserve praise, I should have to name all, and that would make my communication too long. After the speaking was done, one of the girls, eleven years of age, came forward with a basket of flowers, and standing on the front of the platform, sang "The Orphan Flower Girl," in a beautiful manner, which drew long and loud applause from the audience. Next an address on Sunday-schools was delivered by the pastor of the church, at the close of which a collection was taken up for the benefit of school, amounting to \$13. Two of the girls waited on the congregation, while the school sang:

"Now be the Gospel banner  
In every land unfurled," etc.

The school then formed a procession and marched up into the gallery, and forming a line along its front, sang the parting hymn:

"Here we suffer grief and pain,  
Here we meet to part again:  
In heaven we'll part no more."

The benediction was then pronounced, after which the teachers, scholars, and friends present, enjoyed themselves finely over a bountiful supper, which was provided by the liberal people of Arrow Rock and vicinity. The exercises of the evening were deeply interesting, and all present were much delighted with the celebration. The Superintendent and teachers deserve much praise for the diligent manner in which they have taught the children.

May the Arrow Rock Sunday-school of the Methodist Episcopal Church, South, live long and prosper!

#### GEORGIA.

The Rev. J. M. Bonnell, former Treasurer of the Georgia Conference Sunday-School Society, says:

"By a standing order of the Georgia Annual Conference, 'collections are to be taken up in the month of March or April, in all the circuits and stations, for the aid of Sunday-schools in destitute portions of the Conference; which collections are to be remitted,' in full, and as soon as raised, 'to the treasurer of the Conference Sunday-School Society.' The Society has now become auxiliary to the General Society of the connection, and the treasurer, not the preachers in charge, is to remit one fifth of all these funds to the Treasurer of the Parent Society. The re-

maining four fifths are to enable him to send donations to the above-mentioned needy Sunday-schools.

"2. *Donations*.—Sunday-schools in needy sections, or among indigent classes of population, where it is difficult to raise money, but where Sunday-schools could be kept up if supplied with books, can, on application, indorsed by the Quarterly Conference of the appointment that embraces it in its bounds, obtain donations to the value of five dollars to each school; or, if it is pledged to be sustained, winter and summer, for five years, to the value of five dollars. All such applications must be addressed to the treasurer, and, in every case, *clear directions* for the forwarding of the bundle must accompany the application."

Brother Bonnell was transferred to the Kentucky Conference before the expiration of the Georgia Conference year. In the substitute for a treasurer's report, offered, we suppose, by the editor of the *Southern Christian Advocate*, we have the following instructive paragraph:

"It is true we read in the Conference statistics that there are 436 Sunday-schools in our Conference, many of which, however, are only in operation during the summer months; but forget that there are 1000 Methodist churches in Georgia; that there are 2750 enlisted as officers and teachers in these schools, but it is from a church-membership of more than 50,000; that there are 16,590 scholars, but they are furnished to us from an aggregate congregation of 150,000; and that, as a Church, owning property in the State to the value of \$393,943, which is certainly an index of private wealth, we contribute only \$2194.23 for Sunday-school purposes. With these resources in numbers, influence, and wealth, why have we failed, and so signally failed, to command them with that energy and success which an interest so vast and eternal demands at our hands? It becomes us as faithful stewards of the manifold grace of God to inquire diligently into the reason. Does it proceed from dereliction on our part as pastors of the fold; or is there any thing in our system of operations intervening or inconsistent with a more zealous devotion to this work? No doubt, the reason is in some measure blended with both."

#### TEXAS.

The Committee on Sunday-schools, appointed by the last Texas Conference, say in their excellent report:

"We are able to report, for the present year, forty-six Sunday-schools, forty-six superintendents, nine hundred and fifty-three teachers, fifteen hundred and fifty-seven scholars, eighty-one hundred and twenty-two volumes in library, two hundred and fifty-two *Visitors* taken, and one hundred and twelve dollars fifty cents Sunday-school money collected."

#### CALIFORNIA.

We learn from the *California Christian Advocate*, that there are under our control in that State, twenty Sunday-schools, eighty-eight teachers, five hundred and seventy-five scholars, three thousand one hundred and thirty-six volumes, and \$508.50 have been collected for Sunday-school purposes.

## MEMPHIS CONFERENCE.

"The statistics in the aggregate, as far as they have been furnished your committee, are as follows: one hundred and twenty-seven schools, one hundred and forty-eight superintendents, seven hundred and eight teachers, four thousand three hundred and ninety-eight scholars, nine thousand six hundred and fifty-seven volumes in libraries, two hundred and forty-one *Sunday-School Visitors* taken, sixty-eight conversions among scholars, \$421.16 of money collected."

## VIRGINIA CONFERENCE.

Of Sunday-schools, the Secretary of the Virginia Conference reports three hundred and four schools, three hundred and fifty-five superintendents, two thousand three hundred and seventeen teachers, thirteen thousand two hundred and twenty-eight scholars, thirty-five thousand three hundred and twenty-six volumes in libraries, \$1958.90 expended in support of schools.

## CELEBRATION IN COLUMBIA, S. C.

The celebration of the Marion-street Sunday-school, Columbia, South-Carolina, came off last Fourth of July. When the school entered the church, they found it crowded below, and with plenty of bonnets leaning over the galleries. The Rev. W. A. Gamewell opened the service with a solemn prayer, and then, after a hymn from the choir, the speaking began. Six boys addressed us, two of them in a dialogue, which gave an interesting account of the rise and progress of Sunday-schools. Between the speeches, the choir, which was composed of the Presbyterian and Methodist choirs united, sang delightfully. All the boys acquitted themselves handsomely, doing credit to the instruction of our pastor, the Rev. F. A. Mood.

"After the speaking by the boys, and appropriate singing, the Rev. J. T. Wightman, from Charleston, addressed the scholars and teachers in a pleasant and eloquent manner. During the singing of the last hymn, the six speakers passed little baskets among the audience, to obtain their Sunday-school offering; and they gave a fine collection, for it was enough to pay the debt on our library, and also to buy us more books.

"But our pleasure was not ended. The next afternoon the whole school, with some invited guests, assembled at Taylor Spring. This spring is on the outskirts of our beautiful city, and flows from the foot of a high hill, covered with fine large oaks, and a beautiful carpet of green grass.

"I hope the ladies and gentlemen enjoyed themselves as much as we children did. After eating ice-creams, and melons, and other nice things which were spread out for us, we left the grown folks to manage what was left, while we frolicked over the woods. And such fun as we had! 'romping,' as mother calls it, over the grass! Indeed, every thing passed off as pleasantly as could be."

## CELEBRATION IN NEW-ORLEANS, LA.

"According to promise, I give you an item or two respecting the Moreau-street Sunday-school, New-Orleans, the celebration and sixteenth anniversary of which came off on the Fourth of July. The church was splendidly decorated with banners, flags, and flowers. The exercises were commenced at ten o'clock A.M., by singing that beautiful hymn, 'Heavenly Father, grant thy blessing;' after which prayer was offered by the Rev. Reynolds Trippett. The speaking was then opened by a beautiful address for the Fourth of July. There were a great many pieces spoken, among which, 'Behavior in Church,' 'London Cries,' 'Burial of Moses,' and 'Baptism of Christ,' deserve much praise.

"When the speaking was ended, the school sang the national air, 'Hail Columbia;' after which, a collection was taken up for the benefit of the school. The Rev. H. N. M'Tyeire then delivered a short address and pronounced the benediction. The children were then called by classes, and marched down to the basement, where a bountiful supply of refreshments awaited them. Thus passed the Independence Day with the Moreau-street Sunday-school. Yours truly,

"CHARLES B. LAWRENCE."

## CELEBRATION IN ST. LOUIS, MO.

The Centenary Sunday-school of St. Louis held its fourteenth anniversary on Tuesday evening last, and I have thought it would be well enough to send you a short account of it for insertion in the *Visitor*.

There was quite a good turn-out on the evening in question, considering that it was the week of the Great Mississippi Valley Fair, which, for the time, filled every body's thoughts. At half-past seven o'clock the teachers and scholars took their places in the reserved seats; and some who were to take a part in the exercises as speakers, etc., ranged themselves upon the platform prepared for the occasion. After the opening hymn and prayer, the superintendent made a short address, in which he stated that though this was about the usual time for our Sunday-school to hold its anniversary, yet the object to-night was not so much to make a *show* of the school, as to awaken and confirm such an interest in the Sunday-school cause as should be felt by those living in such a great and growing city as ours. That, while it was gratifying to mark the efforts now being made by Christian people to extend the blessings of Sabbath-schools, and to furnish, through this instrumentality, to the young the means of instruction in those truths so essential to their present well-being and future happiness, it was, at the same time, a matter much to be deplored that we, in St. Louis, were not as deeply interested in the subject as we ought to be, considering the vast field that opened before us. This was evidenced by the fact which had been recently ascertained, that barely five thousand of the more than twenty-five thousand comprising the juvenile population of the city, were what might be properly called Sabbath-school children; thus leaving twenty thousand children—a fearful number truly—growing up amongst us, without any of those softening, restraining, and preserving influences which the Sunday-school would throw around them. The

main object, then, of this meeting was to consider the question, How can these be reached? What means can be employed to gather them into the vacant places in our school-room? If any present might be prompted, while witnessing the exercises, to resolve, like the servants of old who were sent to bid guests to the supper, to go out into the streets and alleys, the by-ways and thoroughfares of the city, and gather in the lost and straying, so that by this means even one might be added to our number who had never heretofore attended any Sunday-school, and who might henceforth become a faithful and punctual member, we should consider that a great result indeed had followed this anniversary.

After singing again, a speech, full of good thoughts well expressed, was delivered in a clear, unfaltering voice to an attentive audience, by Harrison Clealand, a scholar. Next came "An Analogy between Christ and Joseph," by a class of six, three boys and three girls; then three dialogues, one on "Going to Sunday-school," by two boys, admirably well performed; another on the "Different Manners of Teaching," by two girls; and a "Dialogue on Dancing," by three girls; afterwards a speech by a little boy, followed by one in verse by a very little girl; to all of which the audience gave evidence of their approval by their pleasant looks and quiet attention.

But perhaps the most pleasing incident of any, was the presentation by a scholar, on behalf of the teachers, of four large volumes of "Benson's Commentary" to Brother Burd, who had been connected with the school from its commencement, more than fourteen years ago, as a token of their affectionate regard for him, and of his pious devotion to every thing likely to do good. So profoundly secret was this presentation kept, that scarcely any one but the teachers knew any thing of it; and Brother Burd himself had not the most distant intimation of what was in contemplation, till the volumes, bearing the inscription in beautiful gilt letters, on the side of each—

"PRESENTED TO

JOHN W. BURD,

BY THE CENTENARY SUNDAY-SCHOOL,

ST. LOUIS, MO.,

AT ITS ANNIVERSARY MEETING, OCT. 14, 1856,"

were placed upon the table, and the following presentation speech gracefully spoken by Miss Mary Polk:

"To me, sir, has the pleasing task been assigned of presenting you, on behalf of the teachers, with these handsome volumes, as a token of their affection, and testimonial of their appreciation of your services, and the interest you have shown for our welfare and happiness. Your name appears upon the records of our school from its earliest commencement; and amidst the vicissitudes of past years, the indifference of some, and the lukewarmness of others, who, growing weary in well doing, have gone off, and have no longer a place with us, you, sir, have stood faithful at your post; and the teachers feel that they but do a

simple act of justice in giving this expression to the feelings of their hearts towards one who has served them so faithfully and so well. I present you these, therefore, on behalf of the teachers, with the hope that as you turn over these pages in coming days, you may derive some satisfaction from the assurance they give that your zealous devotion to the interests of the school is not forgotten, but will ever be held in grateful and enduring remembrance."

Brother Burd was so taken aback by this unexpected demonstration, that he stood for a while as the man of Scripture who had not on a wedding garment; his looks, however, gave utterance to his feelings, "in the silent eloquence that passes speech."

Thus passed off the fourteenth anniversary of our school; and that it may result in the addition of many little ones to our number in the ensuing year, is a "consummation most devoutly to be wished."

Yours truly,

ALPHA.

*St. Louis, Mo., October, 1856.*

#### CELEBRATION AT ELLIOTT'S HILL, VA.

The morning of the day (Aug. 9) appointed for the celebration, was bright and beautiful. Upon a gently sloping hill stood the new and elegant church just erected, as a monument to the liberality of this people, and their kind feelings to Southern Methodism. About a stone's cast from this, in a beautiful grove selected for the purpose, was spread a substantial table, stretching out its huge length to receive a more than supply of provisions, which was being poured in like an impetuous avalanche, until it seemed to groan beneath the richest viands of life. An unusually large vessel of iced lemonade, together with nuts, candies, and fruits of the tropics, scattered in lavish profusion over the table, showed that the good friends had neither spared labor nor money to make it a happy occasion.

Clouds of dust were rolling up from every lane and highway, betokening the crowds of people that were urging their way to the place of celebration. About eleven A.M., the hill was crowded with a dense mass of human beings of all ages, from the puling infant to the hoary grandsire, trembling under a load of years. The E. H. School, numbering nearly a hundred, together with those present from other schools, invited, was then formed in a procession by the officers of the schools, and marched into the church, where they were comfortably seated, after which the crowd rushed in, filling it to overflowing. A beautiful hymn was then sung by the choir and children uniting, and prayer offered up for the success of the school, when a Sabbath-school address was delivered by the minister in charge, (all the speakers engaged for the occasion being absent in the morning.)

We then partook of a sumptuous dinner and returned to the church, where we were entertained with an eloquent and impressive speech on the importance of Sabbath-schools, from Mr. Henry A. Wise, Jr., son of our most excellent Governor. We trust his laudable example, "going about doing good," will be emulated by the young men of Virginia.

G. F. DOGGETT.

[*From the S. C. Advocate, Oct. 30.*]

#### ANNIVERSARY IN CHARLESTON, S. C.

The Sabbath-school at Bethel Church celebrated its anniversary last Sunday. The raw damp air and the threatening aspect of the sky, were unfavorable to a large attendance of the children. However, to our surprise, we found almost the entire school assembled, and awaiting with beaming countenances the interesting services of the hour. After the opening of the school, the superintendent, F. J. Pelzer, Esq., presented a number of beautiful books as rewards for exemplary conduct, regular and punctual attendance, and faultless recitations. A chaste and interesting address was then delivered to the teachers and scholars by Mr. A. P. Gray. But the impressive and beautiful portion of the ceremonies was the presentation of a splendid Bible to the Rev. J. T. Wightman, pastor of this church. The gift was prefaced by a few appropriate remarks from the superintendent, and acknowledged in his happiest style by the receiver. An earnest and able discourse by Bro. Wightman closed these delightful services. The congregation evinced their interest in the occasion by a liberal contribution to the funds of the school. We are pleased to learn that during the past two years this school has been steadily improving, having, during this space of time, more than trebled its number. The zeal and industry of the officers and teachers, authorize us to expect a greater increase of prosperity. Oh! that the Church could feel that interest commensurate with the importance of this noble work.

#### THE LITTLE GIRL WHO BUILT A FAMILY ALTAR.

Some years ago, there lived a little girl in Kentucky, who was the only child of her parents, and they were members of our Church. She was very fond of going to church, where she listened with all the attention she could give to what the minister said.

One evening she heard a sermon upon the subject of family worship, which she seemed to understand perfectly; for, as soon as she got home, she asked her father why *he* did not have prayers with his family. He tried, for a while, to put her off with evasive answers, but she pursued the subject with such direct simplicity, that at length he told her, if she would go into the parlor, and bring him the Bible, he would have prayer.

Now, the child was but five or six years old, very much afraid of dark places, and there was no light in the parlor; so that her father had not the slightest idea she would go. But, very much to his surprise, she arose, with a mingled expression of timidity and resolution, and started for the Bible. She could not open the folding-doors, and therefore had to reach the parlor through the dark hall. But she felt her way along, and in a few seconds her father heard her stumbling against the chairs in the parlor.

This was more than he could bear: he was a Christian gentleman, intensely fond of his little daughter, and his heart was stung with remorse.

"Merciful God!" he exclaimed, "is that my child, groping about in the dreaded dark, for the Light of Life, wherewith to guide my erring feet into the path of duty?"

He sprang to the door, threw it open, and discovered his baby preacher, with her dimpled arms strained round the big Family Bible, the weight of which was a full match for her strength. God was keeping the dark and the fear off, while his little friend won her first trophy. In a few minutes more, she was kneeling with her parents at their new family altar.

Just see what a child can do, by the blessing of God! She and her father had heard the same sermon; but he heard it carelessly, she with meekness. He listened to his favorite preacher, she to the word of the Lord.

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## CHAPTER VII.

### TRACT SOCIETY OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

For the constitution, etc., of this Society, see "*Annals of Southern Methodism*, for 1855," p. 192.

We have no reports, and no regular statistics, in this department, except the following article. We hope this great work will be fully at work during this year and enrich this chapter for the next issue.

#### METHODIST TRACT SOCIETY OF NEW-ORLEANS.

We are indebted to the President, W. H. Foster, Esq., for the annual report of the Tract Society of New-Orleans. The period embraced in the report is less than a year—extending from June 1, 1855, to April 1, 1856.

The Society was organized in March of last year, but did not get into operation until the date mentioned. From the report we notice that this Society has employed two colporteurs, who have been actively engaged in the distribution of tracts, books, and Bibles within the limits of the city.

Besides these regular colporteurs, many voluntary distributors, from the several Methodist churches, have been engaged in the work. Altogether, 244,908 pages of tracts have been distributed. Books have been sold to the amount of \$462.02, and donated to the amount of \$42.03. Bibles have been sold to the amount of \$80.20, and donated to the amount of \$13.51.

The colporteurs and distributors report having visited 7850 families. This, we presume, is the number of *visits*, and that some families have been visited more than once. Three hundred and fifty families have been prayed with, sixty-seven persons induced to attend church, and one hundred and six Sunday-school children secured. The report upon



the last points is imperfect. Probably a good deal more has been done than the figures indicate.

This report is rather gratifying—not that the results are satisfactory, but that it shows that *something* has been done, and is still doing. The Society, thus far, has been cramped in its operations, for want of money and books. The President informs us that it is impossible to obtain the latter in quantities to meet the demand. Can not the Tract Department at Nashville help this? And will not the liberal friends of the very best of enterprises see that the funds are replenished? New-Orleans is the best field in the world for tract distribution, and this mode of evangelical culture is the most efficient that can be adopted.

We have before us a copy of the Constitution and By-Laws of the Society. It is thoroughly and efficiently organized, with a competent board of officers and managers. At some future time we shall take occasion to present our readers the Constitution and By-Laws. Meanwhile, let us remember the cause.

## CHAPTER VIII.

### SOUTHERN METHODIST LITERATURE.

#### NOTICES OF OUR PUBLISHING HOUSE.

##### OUR PUBLISHING INTERESTS AT CHARLESTON.

DURING our visit to the East, we made a call at Charleston, where we remained a short period, sharing the hospitalities of Rev. E. H. Myers, Dr. Cross, and their excellent families. We have for satisfactory reasons delayed a notice of the publishing interests of our Church there. We now desire to state a few facts which should be known generally. And first, our readers are apprised that the *Southern Christian Advocate* is published at Charleston. It is patronized mainly by the South-Carolina, Georgia, and Florida Conferences, but has a considerable circulation in Alabama, North-Carolina, and other States. Its list of subscribers is large, and constantly increasing. It is deservedly a popular paper, because it is well edited, has a number of able contributors, and is handsomely printed. It was, for a number of years, edited by Dr. Wightman, and had the light of Dr. Summers' countenance during his residence in that city; it is now, however, conducted by Rev. E. H. Myers, who is giving much satisfaction to those who patronize his journal. It is soundly Methodist, and is exerting a happy influence upon a large community. The paper is printed in an office belonging to the Methodist Episcopal Church, South, located on Hayne street, near the Charleston Hotel. Secondly, connected with the *Advocate* office is the Charleston Depository, where there is kept on hand a full supply of our

books and publications, which are sold on the same terms as those at the Publishing House in this city. The buildings are neat, substantial, and sufficiently spacious for the depository, printing-office, editor's office, etc., all admirably adapted to the wants of such an establishment. This property—real estate and all—is held by Stevenson & Owen, Book Agents of the Methodist Episcopal Church, South. It is proper for us to state that the *Southern Christian Advocate* office was transferred to the Southern Commissioners in the settlement of the question so long in dispute between the North and the South; and by that transfer, that establishment, with those at Nashville and Richmond, became the property of the Southern Church. The Book Depository, with the real estate, belongs to the South-Carolina Conference, and was held by Commissioners for the use and benefit of said Conference, and was conducted by an agent of their own appointment. When the General Conference of 1854 resolved to establish a Publishing House of its own, our brethren of South-Carolina, not wishing in any wise to divide the interests of Southern Methodism, proposed to transfer the whole to the Book Agents, on terms so generous, and exceedingly liberal, that the Agents, by and with the advice of the Book Committee, made the purchase, and thus merged the South-Carolina interests into the general publishing interests of the Southern Church. This arrangement we regard as very happy; specially as the Editor and Publishing Committee at Charleston have engaged to pay for the real estate out of the proceeds of the *Advocate* office; so, in fact, the purchase will cost the Book Agents directly nothing; yet it is intrinsically valuable, and of great use to the Church in her publishing operations. The whole establishment is under the supervision of Brother Myers, who is confident that, while it will afford many facilities to the Conferences bordering on the Atlantic, it will become very profitable to the agents in a pecuniary sense. We have been thus particular in our details, that all those concerned may know the relation the Depository at Charleston bears to our Publishing House, and how that relation was brought about. It is proper, moreover, to say, that prior to this transfer, the Book Agents of the Northern Church, under a contract of long standing, kept a supply of their books constantly on hand at the Charleston Depository; but since the recent transfer to the Southern Agents, their stock has been purchased on terms *very liberal*, so that the Southern division of the Church has the entire control of the Depository. Thus, by a wise and judicious arrangement, the unity of our operations has been secured, and the door thrown widely open for doing much in the Eastern division of our broad and highly important field. We hope the Book Agents and Brother Myers will have the hearty coöperation of those brethren contiguous to Charleston, and that they will do much in the circulation of our publications in that direction. Of the ability of Brother Myers no one has any doubt who knows him well; and his zeal and energy in the grand enterprises of the Church commend him to all the friends of our Zion.

Lest some one might misapprehend our remarks, perhaps we had better say that the establishment at Charleston is strictly a Depository, and that it is not intended by the Book Agents to publish any books there; they manufacture alone at the Publishing House in Nashville. The office of the *Southern Christian Advocate*, as is usual with printing-

offices, will, we presume, do for its customers what is technically called **JOB WORK**; of this, however, we are not fully advised.

[From the *Nashville Advocate*, May 1.]

#### ANNUAL MEETING OF THE JOINT BOARD.

Last Wednesday, the Joint Board, composed of the Book Committee and the Book Agents, met according to appointment, and continued in session, from day to day, during last week, consulting and arranging in reference to the interests of the Publishing House. The Book Agents submitted an exhibit of the assets and liabilities of the Publishing House, embracing the amount of sales during the past six months, (near \$60,000.) This exhibit presents a state of affairs quite encouraging to the friends and patrons of the Publishing House, though the conviction can not be resisted, that a more united and vigorous coöperation on the part of the ministers and members of the Church could have been rendered, and, of course, would have greatly increased the success of this invaluable institution of Southern Methodism. The Joint Board, looking at actual pressing demands and the plain wants of the Church, as well as the prospects brightening before them, resolved that the manufacturing facilities of the establishment should, without delay, be enlarged, by increasing the number of printing-presses to at least eight, including the five already on hand. This resolution will be carried into effect as soon as practicable. Another improvement is worthy of notice. It was resolved that the Book Agents should have constructed a new front to the Publishing House, built in modern style, and, what is more important, a fire-proof roof, with parapet walls, etc. This measure, for security against the devouring element, suggested, doubtless, by the late disastrous conflagration in the immediate vicinity of the Publishing House, will certainly meet with universal approbation. There were, besides, numerous items of business, connected with the Book and Tract department, discussed and acted upon; but perhaps it is unnecessary to mention them all in detail; and I will only add here, that important suggestions, made and adopted in reference to a systematic and expeditious filling of orders and transportation of boxes and packages, will, it is believed, lead to practical results highly satisfactory to the brethren and friends who shall hereafter transact business with the establishment.

I pass to the notice of the action of the Joint Board in reference to the periodicals published at this point. The *Nashville Christian Advocate* was reported to be in a healthful and thriving condition. The cash system of payment by subscribers is working admirably, and will be adhered to without partiality—thus saving, annually, a large sum of money. The subscription list of the *Home Circle*, it was reported, has been increasing constantly, though as yet—shame on us, as a people!—there are not quite five thousand names on the books. This will not do. It is not creditable to the intelligence and taste of the Methodists in the South. The ladies, particularly, will be at fault—I dare to say it, even if they shall frown—unless they take steps without delay to secure at least twenty thousand subscribers. Heretofore excuses, not wholly un-

reasonable, have been offered; but I am happy to state that the Joint Board have, by their action, destroyed the possibility of repeating them. They have requested the Book Agents to add sixteen pages to each number of the *Home Circle*; and I understand this improvement will be made as soon as possible. The engravings, also, are to be more numerous, and executed in the highest style; and substantial means are to be employed for securing contributions regularly from the pens of the most popular and gifted writers among us. In view of these things, all our editors and preachers and teachers, and every friend of the Church and of sound religious literature in the South, should all subscribe and make strong efforts to obtain subscribers for the *HOME CIRCLE*. By the way, Mr. Editor, how many subscribers has this beautiful periodical in the city of Charleston? How many in Savannah—Augusta—Mobile? I might add the other cities east, south, and west. I could answer these questions; but I will merely *hint* that the country, by the aid of the circuit preachers, is doing better, far better than the cities. These must come up with their help, and that must improve greatly. Let all work, and continue therein, till the *Home Circle* shall enter all our households, the delight of all eyes, as well as one of the happiest means of enlightenment and refinement.

The *Sunday-School Visitor* claimed and received the very serious and earnest attention of the Joint Board. This sweet little messenger of truth and grace, sent monthly to the children of the Church, I am sorry to state, does not get patronage enough from those to whom it carries tidings of life, peace, and joy, to pay its way through the world. In other words, it is an actual expense to the Publishing House. And what do you suppose has been done in this case? Did the Joint Board order its discontinuance? No, indeed. This must be done—*never*. What then? Why, very wisely and properly, they resolved that the *Sunday-School Visitor* should be doubled in size, and improved in other respects, and at the same time be furnished at the old price. Here, Mr. Editor, is a theme for you—the claims of the *Sunday-School Visitor*, as enlarged, and otherwise rendered more attractive and worthy of the patronage of the Sunday-School children and their teachers; and I hope you will urge its claims till they are heartily and fully honored all over the land. “Feed my lambs,” said the Chief Shepherd; and here truly is food convenient for them. Shall they starve, and we be guiltless?

This is a world of changes. It is with great pain that I inform you of the resignation of Rev. F. A. Owen, one of the Book Agents elected by the General Conference. The reasons for this step I do not fully know, though I am informed that Brother Owen’s personal and private business required his attention. After mature consideration the Book Committee adopted resolutions accepting, with deep regrets, Brother Owen’s resignation, to take effect the 1st of May ensuing, and at the same time tendering acknowledgments for his past efficient services, and expressing undiminished confidence in his integrity and fidelity to the important interests committed to his care. These sentiments are fully indorsed by the brethren and friends here; and we all feel that the Publishing House is about to lose the services of an excellent Christian gentleman, fully capable of managing the business intrusted to him with prudence, energy, and success. The Book Committee, I presume, will, with the advice and concurrence of the Bishops, proceed,

one day this week, to the election of a successor to Brother Owen. Of their action on this subject, and any other matters of importance, I will inform you at the earliest moment.

Last Sabbath, the various pulpits of our churches in the city and in Edgefield were filled by visiting brethren, and the services on the occasion were highly edifying and pleasing to large and serious audiences. Sabbath afternoon, a neat little temple in lower Edgefield was dedicated to the service of Almighty God. The sermon was preached by Bishop Andrew—one of his warm, enlivening exhibitions of Divine truths. May this sanctuary be the birthplace of many souls! Morning and evening of the Sabbath, at Hobson Chapel, our minds were instructed and our hearts warmed by the Gospel, as ministered by Professor Sassnett, of Emory College, and Editor McTyeire, of the *New-Orleans Christian Advocate*. Last evening, at McKendree Church, I had the pleasure of attending the services connected with the Anniversary of our Sunday-School Union. Addresses, soul-stirring in character and effect, were made by Rev. Dr. Huston, the Corresponding Secretary, and by Bishop Andrew. There were earnest confessions and humiliations on account of comparative failures (apparent in part and excusable to a degree) in the past time; and there were resolutions and promises, looking to amendment and improvement in the time to come. A handsome collection of money was obtained, and the congregation retired, I think, with a deep and strengthened conviction of the essential importance of the Sabbath-School cause, and of the necessity of greater and fuller devotion of the part of the whole Church to the spiritual interests of the young and rising generation.

The Missionary Board and the Educational Convention are now in session; and as soon as they have matured business, I will report to you. The meeting of these two bodies has brought together many prominent brethren in the ministry and laity; and it is believed that the measures adopted by them will contribute largely to the growth and prosperity of the causes represented by them. W. C. J.

*Nashville, April 22, 1856.*

[*From the same paper.*]

#### BOOK AGENT ELECT.

Rev. J. E. Evans, of the Georgia Conference, has been elected Book Agent, to fill the vacancy occasioned by the resignation of Rev. F. A. Owen. And the Rev. F. A. Owen has been elected a member of the Book Committee, to supply the place of Brother Evans, who has resigned his position as a member of that Committee.

[*From the Nashville Advocate, Sept. 18.*]

#### BOOK AGENT.

We have the pleasure of announcing that the Rev. F. A. Owen has been reelected Book Agent, to fill the vacancy occurring by the resignation of Brother Evans. Brother Owen, in view of the pressing demand, and owing to the fact that the principal cause demanding his

resignation last spring having been removed, resumed his position, and will enter upon his work on the first of October, at which time Brother Evans purposes retiring.

[From the New-Orleans Advocate, Sept. 20.]

#### THE NEW BOOK AGENT.—IN AND OUT.

From our Nashville correspondent it will be seen that Rev. J. E. Evans has resigned his post, and Rev. F. A. Owen been reappointed.

The letter of resignation of Mr. Evans, to the Book Committee, speaks kindly of his social and personal relations in the Book Concern—these were all pleasant and calculated to hold true. But his conscience was not easy :

“The Great Head of the Church has workmen *suited to*, and *designed for*, every station in the vineyard. And while I am satisfied that he has called me to *preach the Gospel*, he has some one *well suited to* the responsible station now resigned.”

Sound doctrine for a first-rate Presiding Elder and preacher, such as he is known to be ; even a first-rate Agent is a poor exchange. Can't a layman be found willing to have his salary fixed by the Church, and feed out of the same portion with preachers, competent to such work? This is our doctrine and has been.

Mr. Evans' letter shows him to have passed through painful exercises ; and considering how long the subject has been before him, it seemed hard to settle :

“Having consented to the appointment, I determined to *try to believe* it my duty ; and to remove every thing out of my way that might act as a consideration to induce the abandonment of my position. I purchased a comfortable home for my family, and tried to feel settled. But so far from relieving my doubts as to duty, they have ripened into a profound conviction that my appropriate place is in the regular pastoral work of the ministry. You may well imagine that I have passed a very trying ordeal in reaching the determination.”

His return to the pastorate will be a rejoicing to Georgia Methodists—however it may affect the Book Committee. We hope, however, he will not preach such doctrine as the above extract. Do a thing and then determine to *try to believe it right* ! Such casuistry would hardly stand the test of Prov. 20 : 25 ; and of Romans 14 : 23. This yea and nay style looks like trifling, where such great interests are involved.

#### THE QUARTERLY REMOVED.

Believing that the circulation of the *Quarterly Review* might be greatly increased if printed at the Publishing House, and that it might be done at much less expense than to hire its publication at Richmond, with the advice of the Book Committee, and the approbation of the Editor, Dr. Doggett, the Agents have determined to remove it to Nashville. The January number of the *Quarterly* will therefore be issued at the Publishing House. All moneys due for the *Quarterly* may be remitted to us, as well as all names of new subscribers. Let all those in arrears remit us the amount by next mail, and let our preachers and

people resolve that the *Quarterly* shall live. Our brethren of the West and South-west we hope will show us what can be done for it at its new point of publication. Come, brethren, the *Quarterly* must be sustained. Do we hear you say it shall be sustained? We shall rejoice to record your answer in the new subscribers and the cash for old and new.

STEVENSON & OWEN, *Agents*.

Oct. 1, 1856.

## SECOND ANNUAL EXHIBIT

### *Of the Financial Condition of the Southern Methodist Publishing House.*

#### ASSETS.

1. Real Estate, (in Nashville, Tenn.,) Grounds, Houses, and Improvements,.....	\$47,834.66
2. Real Estate, (in Charleston,) Grounds and Houses,....	14,000.00
3. Fixtures, Presses, Type, Furniture, etc.,.....	39,833.04
4. Stereotype Plates,.....	37,474.14
5. Engravings, Steel-Plate Likenesses, Wood-cuts, Casts and Electrotypes,.....	8,140.50
6. Copyrights,.....	2,570.00
7. Material—Paper, Ink, Metal, etc., etc.,.....	11,351.00
8. Sheet-Stock, in Ware-room and Bindery,.....	10,401.00
9. Merchandise, Book and Tract Stock, in Sale Department,.....	44,783.75
10. Charleston Depository,.....	23,592.85
11. Richmond Depository,..... 24,881.26	
Less Profit and Loss,..... 3,420.29	— 21,460.97
12. Bonds Receivable at New-York and Cincinnati,.....	104,019.38
13. Bills Receivable,.....	15,065.00
14. Due on Book Accounts,..... 102,643.00	
Estimated loss on same, at 10 per cent, 10,264.00	— 92,379.00
15. Due on Nashville Subscriptions,.....	8,343.68
16. <i>New-Orleans Christian Advocate</i> ,.....	6,000.00
17. <i>Texas Christian Advocate</i> Loan,.....	1,024.58
18. Furniture in Offices and Sale-rooms,.....	438.00
19. Cash on hand,.....	2,418.92
Whole amount of assets,.....	\$491,129.47

#### LIABILITIES.

1. Bills Payable,.....	\$109,916.36
2. Due on Book Accounts,.....	32,977.78—142,894.14
Balance in favor of Southern Methodist Publishing House,.....	\$348,235.33

Your Agents would further report, that since June 1st, 1854, they have paid out in cash, as per order of General Conference and drafts of Commissioners, namely: 1st. To Southern Commissioners including ex-



penses, \$4207.90; 2d. To counsel in Church suits, \$6116.92; 3d. To Bishops, on account of salary and travelling expenses, \$21,671.22—making an aggregate of \$31,996.05, which amount is now found in their account of profit and loss, but which would otherwise have appeared in their present showing of available assets.

STEVENSON & EVANS, *Agents*.

Nashville, Tenn., Aug. 1, 1856.

#### CIRCULAR ADDRESSED TO THE SEVERAL CONFERENCES.

DEAR BRETHREN: We herewith present you our Annual Exhibit. It has been made out with great care, from our books, and from an inventory of stock and material on hand, at *cost prices*.

The Exhibit of last year showed a net balance of \$329,849.67. The present showing gives a net balance of \$348,235.33—making the net increase of the year to be \$18,385.66.

It is necessary, however, to a correct understanding of this *apparent profit*, to state that in the Exhibit last year, the stock on hand, both at this place and at Richmond, was reported at an *estimated value*. This year, it is reported from *inventory*, at *cost prices*. Moreover, we have received from the *Southern Christian Advocate* the sum of \$7500, profits made by that paper. Also, a sum not less than \$8000 has been made available, and converted into our present assets, from the "Old Claims" received from New-York and Cincinnati, not reported as assets last year, and therefore should not be reckoned as profits of the business in the present Exhibit. Indeed, the Agents are of opinion that, after paying the losses sustained by the *Quarterly Review* and the Depository at Richmond, in addition to the amount already paid to the Bishops, on account of salaries and travelling expenses, as per order of the General Conference, the business of the year will not more than pay expenses. This, however, considering all the circumstances of the business, in its formative state, is all that might have been reasonably expected.

In the Exhibit presented, no account has been taken of the assets and liabilities of the *Advocates*, held as the property of the Church, but not published at Nashville. The reports received from these papers incline us to hope that, with proper management, and energy on the part of the preachers to sustain them, they may be able to pay their own way; but we are not authorized to look for any profits from this source, except from the *Southern Christian Advocate*. This paper has no *liabilities*, and shows reliable assets of at least \$10,000—we commend this example. Nor has any notice been taken of the "Old Claims" from New-York and Cincinnati, which have not yet been collected. These claims are so uncertain, that we have thought it best not to count them as assets till collected, or otherwise made available.

We would invite the attention of the Conference to the necessity of a vigorous individual and united effort to extend the circulation of our books and periodicals.

Our books should be brought to the doors of our people everywhere, that they may read and be wise unto salvation. We must be a reading people, or our piety will likely be fitful and unstable. Our books must be scattered broadcast over the land, as an antidote to the demoralizing literature of the day.



*All our periodicals should be sustained.* Some of them must go down, however, or be maintained at the expense of the Publishing House, unless their circulation be greatly increased.

The *Home Circle* and *Sunday-School Visitor*, surpassed by no periodicals of their kind, are not paying their way. We believe that a proper effort would very readily place these valuable monthlies in every family of the entire connection, and make them a source of revenue to the Church, and of much good to the people.

The *Nashville Christian Advocate*, the central paper of the Church, without detriment to any other, should be circulated throughout our whole bounds. The preachers especially should all take it, as it is the medium through which the Agents acknowledge all moneys received, and give notices of the shipment of books from week to week.

The *Quarterly Review* has but 1661 subscribers, many of whom do not pay. Unless something is done speedily to increase its circulation, the Agents doubt the propriety of continuing its publication. It is with you, brethren, to say whether it shall live or die. The merits of the *Quarterly* should most assuredly commend it to the reading public universally.

In conclusion, permit us to request your most hearty coöperation in every department of the publishing interests of the Church. The Agents have devolved on them a most fearful responsibility, and they have many difficulties to encounter, in the trust committed to their hands. You must not expect too much of us, in this *new Southern experiment*; but be assured, that we shall do the best we can, to serve you and the cause of our common Methodism, in the relation we sustain to the Church. But after we shall have done the best we can, much must still remain to be done. Confidently relying, however, upon the blessings of the great Head of the Church, and the united support of the ministry and membership, we look forward with hope to the triumphant success of the publishing system of the Methodist Episcopal Church, South.

STEVENSON & EVANS, *Agents*.

*Nashville, Tenn., Aug. 1, 1856.*

#### PERIODICALS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE QUARTERLY REVIEW. Published at Nashville, Tenn. Edited by the Rev. D. S. Doggett, D.D. \$2 per annum.

THE HOME CIRCLE. (Monthly.) Published at Nashville, Tenn. Rev. L. D. Huston, D.D., Editor. \$2 per annum.

RICHMOND CHRISTIAN ADVOCATE. (Weekly.) Published at Richmond, Va. Rev. L. M. Lee, D.D., Editor. \$1.50 per annum.

NASHVILLE CHRISTIAN ADVOCATE. (Weekly.) Published at Nashville, Tenn. Rev. J. B. McFerrin, D.D., Editor. \$2 per annum.

SOUTHERN CHRISTIAN ADVOCATE. (Weekly.) Published at Charleston, S. C. Rev. E. H. Myers, Editor. \$2 per annum.

MEMPHIS CHRISTIAN ADVOCATE. (Weekly.) Published at Memphis, Tenn. Rev. S. Watson, Editor. \$2 per annum.

NEW-ORLEANS CHRISTIAN ADVOCATE. (Weekly.) Published at New-Orleans, La. Rev. H. N. McTyeire, Editor. \$2 per annum.

ST. LOUIS CHRISTIAN ADVOCATE. (Weekly.) Published at St. Louis, Mo. Rev. D. R. McAnally, D.D., Editor. \$2 per annum.

TEXAS CHRISTIAN ADVOCATE. (Weekly.) Published at Galveston, Texas. Rev. C. C. Gillespie, Editor. \$2 per annum.

NORTH-CAROLINA CHRISTIAN ADVOCATE. (Weekly.) Published at Raleigh, N. C. Rev. R. T. Heflin, Editor. \$1.50 per annum.

SUNDAY-SCHOOL VISITOR. (Monthly.) Published at Nashville, Tenn. Rev. L. D. Huston, Editor. 25 cents per annum.

In addition to the above are several religious papers, not published by any Conference, but devoted to the interests of Methodism. We have seen the *Herald of Truth* published at Hendersonville, N. C., by the Rev. Wm. Hicks, at \$1.50 per annum, and the *Weekly Message*, in Greensboro, N. C., published by Mrs. Frances M. Bumpax, (the widow of a Methodist minister,) at \$1 per annum.

#### LITERARY NOTICES.

The *Nashville Christian Advocate* commenced its twentieth volume with the issue of January 3, 1856.

The *North-Carolina Christian Advocate* issued its first number on the 4th of January, 1856, from the press of A. M. Gorman, in the city of Raleigh, under the editorial management of the Rev. Rufus T. Heflin. Its price is \$1.50 a year. In appearance and management it ranks in the forefront of our Church papers.

[From the *Nashville Advocate*, Jan. 31.]

THE THREE SISTERS: A Brief Sketch of the Lives and Death of Ann Eliza, Hester Jane, and Laura Washington, daughters of the Rev. Hartwell J. Perry, of the Kentucky Conference of the Methodist Episcopal Church, South; who were burned to death in May, 1854. Edited by Thos. O. Summers, D.D. Nashville: Stevenson & Owen. 1856. Pp. 135.

This is a tribute of parental affection to the memory of three lovely daughters, who in a most tragical manner were hastened from earth to their mansions in heaven. The reader will not only sympathize with the stricken and bereaved father, but also admire that grace which enabled "the three sisters," under circumstances so fearful, to "pass through death triumphant home." In preparing this "brief sketch" for the press, the editor has made no material changes in the language of the author, coming as it does from the depth of his heart. We hope the valuable lessons inculcated in this volume will not be lost on the reader—particularly the youthful reader, for whose special benefit it has been prepared.

[From the *Nashville Advocate*, Feb. 7.]

WINANS' DISCOURSES.—We have heretofore called attention to this volume; but its importance demands a more extended notice. The volume contains seventeen Discourses, some of which are much longer than ordinary sermons. They are all evidently prepared with great care,

and are given to the public after much study and mature reflection. The author did not design to bring before the reading world a volume of sermons in the common acceptance of that term, but rather to send out a series of discourses embracing and elaborating the fundamental doctrines of Christianity. The manner in which the distinguished author has performed his arduous labor, can only be fully appreciated by those who will take the pains to read carefully and study closely the work. We do not indorse all the opinions and sentiments of Dr. Winans, yet we presume but few works have been presented to the Church which, in the main, will be found to accord more fully with the teachings of God's word. The book is suitable to lay alongside of those profound works which should be found in the library of every biblical student. The volume is large, containing nearly 600 pages. The paper is excellent, the type large and clear, the binding substantial, and the margin sufficiently broad to allow of copious notes by the attentive reader. The Discourses are—

1. The Scriptures of the Old and New Testaments, a Revelation from God.
2. The Existence, Manner of Existence, Nature and Perfections of God.
3. Trinity in Unity in the Godhead.
4. On the Creation of All Things.
5. Of the Creation of Man, and of his Obligations to the Creator.
6. The Origin and Character of the Devil, and his Enmity to Man.
7. The First Transgression of Man, and its Legal Consequences.
8. The Moral and Physical Consequences of Man's Original Transgression.
9. The Incarnation of Deity in the Person of Jesus Christ.
10. Righteousness of the Life of Jesus Christ.
11. Death and Burial of Christ.
12. Resurrection of Christ.
13. The Ascension of Christ into Heaven, and his Intercession for Man.
14. The Holy Ghost and his Offices affecting the Salvation of Man.
15. Repentance towards God.
16. Salvation by Faith in Christ Jesus.
17. The General Judgment.

The Discourses are on sale at the Southern Methodist Publishing House, and, we are pleased to say, are in good demand. It is gratifying to the many friends of Dr. Winans that he has consented to publish these Discourses. The substance of most of them he has delivered during his long and useful ministerial career. The work will live when its author shall have gone to his future reward.

[From the *St. Louis Advocate*, Feb. 7.]

THE WESTERN HARP. A Collection of Social and Revival Hymns. St. Louis, Mo., published at the Methodist Book Depository. 1855.

The favor with which the above work has been received by the public, argues well for its ultimate success. It has only been out a few months, and we have now to prepare the *third thousand* for the spring trade. It has been pronounced by good judges to be one of the best collections

of the kind extant. *One hundred and seventy-two pages*, good type, good paper, and well bound, price forty cents, with twenty-five per cent discount to preachers and wholesale purchasers.

A SCRIPTURAL MANUAL for Opening and Closing the Exercises of Sabbath-Schools, carefully prepared by a friend of Sabbath-Schools. St. Louis: Methodist Book Depository. 1856.

This is a book of 159 pages, well printed on the best paper we have seen used for any book published on this side of the Mississippi river. It contains reading lessons, consisting of selections of Scripture bearing on divers subjects, each lesson devoted to a particular subject. These lessons are designed to be read at the opening of the school exercises and following each is an appropriate hymn. There are also suitable exercises for closing schools. Price, twenty-five cents per copy, or \$2.50 a dozen, with ten per cent discount when bought by the dozen.

Orders are invited; and it is confidently believed that when once tried, the Manual will not soon be abandoned.

SKETCH OF THE PAST HISTORY AND PRESENT CONDITION OF METHODISM IN St. Louis; the substance of a Sermon delivered at the Dedication of Christy Chapel, Oct. 29, 1854. St. Louis: Methodist Book Depository. 1856.

Those desirous of seeing an accurate sketch of the history of the Methodist Church in this city will do well to procure a copy of the above. Well printed on excellent paper; printed covers; price, ten cents; usual discount to those who buy to sell again.

[*From the Nashville Advocate, Feb. 28.*]

HYMNS FOR SCHOOLS AND FAMILIES, specially designed for the Children of the Church. Edited by Thos. O. Summers, D.D. Nashville: Stevenson & Owen. Pp. 384.

This is a beautiful 18mo edition—printed with rules, on superior paper, and bound in muslin gilt. We think it will find favor among teachers, who will consider it cheap at 50 cents, with 30 per cent discount to wholesale purchasers. A smaller-sized edition, in plainer style, sells at \$10 per hundred. A large number of them have just been bound up for one of our colleges, and the Agents will be glad to fill orders to supply all the literary institutions under our care. Psalmody ought to be taught and practised in all our schools; and to promote this interest the present volume was compiled. It contains a large number of the best hymns in the language on early piety, besides hymns on other subjects, general and special. The total number is 600.

[*From the New-Orleans Advocate, March 8.*]

“CONFESSIONS OF A CONVERTED INFIDEL.”

Not new—yet we had not seen a copy until last week, when one reached us from the author, an esteemed member of the Virginia Con-

ference. The "Confession" leaves the impression of having been in a good love-feast. It is eminently characterized by the spirit of love and a sound mind. The same is true of several pieces before published and here gathered in form. One on "Itching Ears" we gave our readers a year ago. *Apropos*, we clip the following from the *Southside Democrat*, of Petersburg, Va. :

CONFESSIONS OF A CONVERTED INFIDEL.—(By Rev. J. Bayley.)—A remarkable instance of the triumph of truth over prejudice lately occurred in a neighboring city, in relation to the above work, which was favorably noticed some months ago. A friend to the author offered one for sale to a gentleman, who from dislike to the writer of the book, turned away in disdain and would not even look at it. Shortly afterwards, this gentleman had an attack of illness and was confined to his room several days at the house of a friend who owned a copy of the work. As soon as he was well enough to read, he took up the book, and without examining the title-page, read it entirely through, and was very much pleased with it. "'Tis the best book," said he, "that I ever read in my life—and ought to be sold by thousands." But when he learned the author's name, he exclaimed: "*I'm caught*, but I won't take back what I have said. It is an excellent book."

[*From the Nashville Advocate, March 20.*]

IMMERSIONISTS AGAINST THE BIBLE; or, The Babel Builders confounded, in an Exposition of the Origin, Design, Tactics, and Progress of the New Version Movement of Campbellites and other Baptists. By the Rev. N. H. Lee, of the Louisville Conference. Edited by Thomas O. Summers, D.D. Nashville: Stevenson & Owen. 1856. Price, 50 cents.

We deeply regret the necessity which exists for the publication of such a work as the present volume. The exposure of Jesuitism, whether Popish or Protestant, is a task so irksome that we instinctively shrink from its performance; but when it is needful to be done, he who performs it in a candid, charitable spirit, deserves the gratitude of all concerned. We think the author of the following pages has tempered unavoidable severity with the meekness of wisdom; and that no one can justly complain of a want of fairness and courtesy in the matter and manner, tone and temper, of his production. The "tactics" of the immersionist translators ought to be exposed, though the exposure is humiliating to every lover of the Bible. The rampant sectarianism which is at the head and front of the movement is too palpable, and, as Mr. Lee shows, has been too often admitted to be denied with any credit.

[*From the St. Louis Advocate, March 20.*]

NORTH-CAROLINA CHRISTIAN ADVOCATE.—In the *tenth* number of this paper, it is announced that its list of subscribers numbered about *two thousand seven hundred*. This is better than we expected. When the tenth number of the *St. Louis Advocate* was issued, the number of subscribers was considerably below two thousand—now it has a list of considerably over five thousand and increasing as rapidly as at any

former period in its history. But what *screwing* and *scratching*, managing and working it has required to bring it on *we* know, but no one else can tell. Sincerely do we hope others may have easier times than we have had—though we fear. There was not, and is not now in the territory of the whole Church such an opening for a paper as is this place. We saw it from the first—else we would not have been here. Saw that a paper here was greatly needed—that there was an extensive country to support it—that country rapidly filling up, and if proper industry were used a paper here must succeed. So it will. In the mean time, success to all other papers of the Church. But our good brother at Raleigh will, like the rest of us, find it requires patience and perseverance in order to success, and then it is not always certain.

[*From the Home Circle for March.*]

TWELVE SERMONS. By CHARLES F. DEEMS, D.D. New-York: Printed by John A. Gray, for the Author. 1855.

A notice of this work—for a copy of which the author has our thanks—should have appeared in our last issue, had there been room for it. We regret the delay, as any thing so well calculated to arrest and reward the serious attention of the young, seems especially desiderated just now.

Dr. Deems is one of the most racy writers of our acquaintance, and the public will expect to find in this volume a fine specimen of correct and elegant rhetoric. In this they will not be disappointed; but they will find that its belles-lettres merits are, as they should be, the merest accessories to the great end of preaching. When it became known to us that these discourses were produced by a very young professor of belles-lettres, which the author was at the time of their composition, we expected to find in them an undue amount of "fine writing." We were agreeably disappointed. If there be any thing of the sort in them, it is not more than the reader will relish; and we feel bound to say that, as far as we have observed, every artificial merit they possess promotes the religious purpose of the sermons. Every rill that sparkles through them helps to swell the tide of the author's exhortation. Every vine has its cluster. Every flower brings fruit.

[*From the Nashville Advocate, April 10.*]

THE GREAT IRON WHEEL EXAMINED; or, its False Spokes Extracted, and an exhibition of Elder Graves, its Builder; in a series of Chapters. By W. G. Brownlow, Editor of *Brownlow's Knoxville Whig*. Nashville: Published for the Author. Pp. 331. \$1, retail.

This is no ordinary book—indeed, it is a very extraordinary book. It plunges into a controversy for which we have no taste. We have never seen "The Great Iron Wheel;" but from the quotations in this volume, we suppose it is a very bad book. One thing is certain: Dr. Brownlow makes a sad wreck of it. "Its false spokes extracted," what remains we can not imagine. Dr. Brownlow seems to consider it his special vocation to attend to such cases as this; and if they must be

attended to, we do not know a man who is capable of doing up the business more thoroughly than he. It is well, perhaps, that every body does not think and act as we do in regard to such traducers of Methodists and Methodism as are here castigated: *we* "let them tremendously alone;" the author of the present volume deals some of them tremendous blows; and we are assured by those who ought to be able to form a correct judgment in the premises, that he has not performed a superfluous service. Not content with acting on the defensive, he carries the war into Africa—with what result the reader must determine. He makes use of some weapons that we should not like to handle; but then we should not engage in the fight at all.

[*From the Southern C. Advocate, May 1.*]

A DISCUSSION ON METHODIST EPISCOPACY, between Rev. E. J. Hamill of the Alabama Conference, and Samuel Henderson, Pastor of Tuskegee Baptist Church, and Editor of the *South-Western Baptist*. Published at the mutual request of Baptists and Methodists. At Charleston Depository. Price, \$1.

The Baptists damage themselves more than they do the Methodists, except with bigoted sectarians, while endeavoring to put down the latter Church for its *anti-republican* tendencies—as they pretend to have found them. The Methodist body has proved its patriotism—there are too many well-known republican statesmen attached to this communion for that draught to go down. We have before us a calm, dispassionate, *gentlemanly* (rare indeed!) discussion of the question, to which, with full confidence that our system is free enough for liberty, and stringent only so far as healthy and united action requires, we call the attention of those who may doubt on the subject.

RECOGNITION IN HEAVEN. By L. Rosser, A.M., of the Virginia Annual Conference. 12mo, pp. 201. For sale at Charleston Depository. 62½ cents.

Mr. Rosser is well known as an author, and we believe that this is his best, as it is also his latest book. The subject is treated in a clear, forcible style, beginning with the Immortality of the Soul. Nature, Reason, and the Scriptures are laid under contribution—the position taken that we shall know those we have *not* known—hence that the once known shall again be known—and that there will be *particular* friendships in Heaven. Objections are considered, and a consolatory and practical application made.

[*From the Nashville Advocate, May 15.*]

BORDER CONTROVERSY; or, A Review of a Pamphlet entitled "A Defense of the M. E. Church against the Charges of Rev. S. Kelly and others, of the M. E. Church, South, by Rev. W. Smith," etc. By Staunton Field. Nashville: Stevenson & Owen. 1856.

This is a well-printed pamphlet of 78 pages: it contains a brief and satisfactory *resumé* of the grounds assumed by the Southern Methodist



Church in defense of its separate organization. The author is an estimable minister of the Western Virginia Conference—stationed at Parkersburg, Va.

[*From the St. Louis Advocate, May 22.*]

A PRACTICAL TREATISE ON CHURCH FINANCE, etc., etc. By Rev. W. M. Prottzman.

This book has just made its appearance, and in matter and manner, in style of printing and character of binding, with general appearance, would do discredit to no person or place.

It is one of the *very* books the Church and people need—ought to be extensively circulated, read, studied, digested, and acted upon. It is well calculated to do extensive good—will aid greatly in the support of the ministry—in the support of the mission cause—the Bible, Tract, and Sunday-school interests, in fact, of all the financial interests of the Church.

We earnestly commend it to the attention of preachers and people. Let it be scattered broadcast through the Church, and the effects will soon be manifest. Price, 35 cents per copy—25 per cent discount to preachers and wholesale purchasers. Send orders to the Depository, at this place.

[*From the Nashville Advocate, May 29.*]

THE GREAT SUPPER NOT CALVINISTIC: being a Reply to the Rev. Dr. Fairchild's Discourses on the Parable of the Great Supper. By Leroy M. Lee, D.D. Edited by Thomas O. Summers, D.D. Nashville: Stevenson & Evans. 1856. Pp. 354. Price, 50 cents.

This is a good book. It is well written. It is an unanswerable defense of "the doctrines of grace," comprehended in the Arminian, as contrasted with the Calvinistic system. The latter, embracing the "horrible decree," savors more of wrath than of grace, as the author of this treatise clearly demonstrates. We are sorry that there is any necessity to engage afresh in the quinquarticular controversy; but there is such a necessity—it is forced upon us by the vigorous, zealous, and unremitting efforts of our Calvinistic brethren to propagate their peculiar and pernicious principles, and their misrepresentations of our views of God's impartial love to the world. The book before us is well adapted to do good service in this controversy, and we bespeak for it an extended circulation. The subjects discussed are thus set forth in the table of contents: Introduction—General Observations on the Parable—The Atonement: its Sufficiency—The Design of the Atonement—The Atonement: its Design—Human Inability—Human Inability: Calvinistic Theory—Human Inability: Impeachment of Methodism—Human Inability: Scripture Doctrine—Eternal Election—Election Explained—Election Proved—Infant Election—Infant Damnation.

[*From the Nashville Advocate, June 5.*]

JOSEPH BROWN; or, the Young Tennessean, whose life was saved by the power of Prayer. An Indian Tale. Edited by Thomas O. Summers, D.D. Nashville: Stevenson & Evans. 1856. Price, 25 cents.

The following beautiful and interesting tale was written by a lady of Tennessec. She gathered her materials from authentic sources, and



wove them into a pleasing and edifying narrative. Joseph Brown, the hero of the tale, is still living in the State of Tennessee—a noble specimen of those brave men who penetrated the forests and cane-brakes, and broke the soil of this Western region—

“Where nothing dwelt but beasts of prey,  
Or men as fierce and wild as they.”

What the pioneers and first settlers of the Western country had to encounter, particularly in their exposure to the craft and cruelty of the red men of the forest, no pen can adequately describe. Our young friends, however, will be able to form some idea of it by the perusal of this little volume. The importance of youthful piety will also be impressed upon their minds, by seeing it so beautifully exemplified in the case of Joseph Brown.

[*From the Nashville Advocate, June 12.*]

CEREMONIES OF MODERN JUDAISM. By Herman Baer. With an Introduction by Thos. O. Summers, D.D. Nashville: Stevenson & Evans. 1856. 18mo, pp. 248. Price, 40 cents.

Some portions of this work were published in the *New-Orleans and Southern Christian Advocate*. They were read with great interest, and the desire was expressed that they should be developed into a volume. This has been done in a very satisfactory manner. The value of the work is increased by several elegant and truthful pictorial illustrations. The author is a Jew—a Hebrew of the Hebrews—yet a sincere believer in Christ. As an educated Israelite, he is familiarly acquainted with the Ceremonies of Modern Judaism; and as an enlightened Christian, he knows what estimate to place upon them. Though the author is a foreigner by birth—a native of Germany—yet he has acquired a critical acquaintance with our language, and uses it with as much facility and force as if it were his vernacular tongue. His familiar acquaintance with Rabbinical Judaism, and his deep sympathy with the house of Israel, notwithstanding his profession of Christianity, make his testimony in the premises entirely reliable and peculiarly valuable. We have submitted large portions of his book to the inspection of a learned Rabbi, who assures us that he has found scarcely a point in it—not one of importance—to which he could take exception. Indeed, we know not how he could, as large portions of the work are faithfully translated from Talmudical writings which are accessible to the literati among the Jews; and other portions are derived from personal acquaintance with the religious customs of the Jews, the author in early life being *quorum pars*.

[*From the Home Circle.*]

THE ANNALS OF SOUTHERN METHODISM, FOR THE YEAR 1855. Edited by the Rev. Charles F. Deems, D.D., of the North-Carolina Conference.

There can be no sort of doubt about the success of this book. It will have an enormous circulation. One can scarcely think of a question in the last year's history of Southern Methodism which is not answered

here. The idea of making an annual contribution of this sort to our literature is a happy conception: another egg stands on end! How can we, after this, do without it? Why was it not thought of sooner? The editor's rare talents and tireless industry have been worthily employed; and he is entitled to our thanks—not so much for the copy sent us, (we could have bought it cheap, at five times the cost,) but for the *invention* of the thing, and for the promise of an annual series. Every Southern Methodist will need a copy of it.

[From the *Nashville Advocate*, July 3.]

PISGAH—VIEWS OF THE PROMISED INHERITANCE. A Series of Dissertations on the Unaccomplished Prophecies. By the Rev. Joseph Cross, D.D. Carlton & Porter, New-York; Stevenson & Evans, Nashville; E. H. Myers, Charleston.

This work is written in Dr. Cross's usual felicitous style. Of the correctness of his interpretations and expositions the reader must be his own judge. The author says: "The great foundation principle of all my expositions and arguments is that given by the learned Vestrिंगa, followed by Mede, Newton, Brooks, Bickersteth, and all the best exponents of prophecy, and so much insisted upon by Jeremy Taylor and by the writers of the Reformation in their controversies with Rome." In these stirring times, when the world, political and religious, is so much excited by works on the Prophecies, this book will be read with interest. The author will accept our thanks for the copy now before us. The volume is well printed and neatly bound, containing about 300 pages.

[From the *New-Orleans Advocate*.]

MEMPHIS CHRISTIAN ADVOCATE.—We are sorry to see the action of the Publishing Committee so far as it loses to the editorial fraternity that excellent member of it, Rev. J. E. Cobb. He handed in this note on 14th July:

DEAR BRETHREN: I am informed by a resolution handed me by Bro. Watson, your chairman, that you can no longer pay the salary of an editor. Were I able, I should gladly continue my position as editor without remuneration from our cherished *Advocate*, but my duty to my family, who depend upon my personal labors for support, must, of course, forbid my attempting such an undertaking. With my best prayers and wishes for yourselves, and for the prosperity of the *Advocate* heretofore under my control, allow me, under the circumstances, to offer my resignation to you, as the only persons whom I can now see competent to accept the same.

Yours ever, in Christ,

JAMES E. COBB.

The Committee regretting, as justly they might, to part with him, feel obliged, for the sound reasons urged, to do so:

On motion by Brother J. E. Cobb, it was

*Resolved*, That Brother Samuel Watson be requested to act as Financial Agent, in the room of the editor just resigned, until the meeting of the several Conferences having control of this *Advocate*.

Rev. Mr. Watson, one of the stationed pastors in Memphis, accepts the post.

[*From the Nashville Advocate.*]

FIFTY FINE POEMS. Edited by Thomas O. Summers, D.D. Nashville : Stevenson & Evans.

Almost every one has an ear and a heart for poetry. We do not mean that almost every one can make poetry—very far from it. There are, however, few who at some period of their lives have not been tempted to think they possessed the poet's faculty, if they would only use it, or if their friends had the sagacity to discern it. This in most cases, we apprehend, is a great mistake. To keep people from falling into this error, they ought to be made acquainted not only with the laws of poetry, but also with the works of the great masters of the art divine. It is a misfortune, especially for young people, to read bad poetry ; meagre verses beginning with capitals and ending with jingles, prose run mad, or perhaps too dull to run at all, dragging its slow length along ; or, what is still worse, a lofty and felicitous diction wedded to a base and corrupting morality—bad poetry this, no matter how fine the strain—the better the worse. The design of the present selection is to give our young friends a taste of genuine poetry. Not one of these Fifty Fine Poems will be pronounced unpoetic by those capable of determining what constitutes good poetry ; and not one of them will be pronounced objectionable by the friends of religion and virtue. This volume ought to accompany one which we have recently published, called " Fifty Beautiful Ballads." Price of each, 40 cents.

[*From the Nashville Advocate, Sept. 4.*]

THE LIFE OF MOHAMMED. Revised by Thos. O. Summers, D.D. Nashville : Stevenson & Evans. 1856. Price, 30 cents.

This volume contains a concise, judicious account of the great Arabian impostor, and the politico-religious system which originated with him. The reader will not be shocked with details of his flagitious and licentious course, while he will not be left in doubt whether or not Mohammed is to take rank with Moses and Jesus Christ, or the Koran with the Bible ! The contents are as follows : Description and History of Arabia—Life of Mohammed—Character of Mohammed—Religion of Mohammed—History of Islamism—Success of Mohammed accounted for—Influence of Mohammedanism—The Prospects of Mohammedanism—Conclusion.

[*From the Nashville Advocate, Sept. 11.*]

BAPTISMAL DEMONSTRATIONS. By the Rev. R. Abbey. Edited by Thos. O. Summers, D.D. Nashville : Stevenson & Evans. Price, 15 cents.

We have just stereotyped a pamphlet bearing this title. Its character is set forth in the introduction, from the pen of Dr. Hamilton, as follows : " All good men must sincerely wish that the time for contending about and magnifying the mere circumstances of religion had passed ; that the Church might be permitted to employ all its energies in its appropriate work—the conversion of the world. But as long as

misguided men continue to attach such undue importance to the mere modes of religious ordinances as leads them to obscure and pervert truth, disturb the faith and unsettle the piety of believers, and peril men's salvation, it will be the duty of those charged with the defense of truth and the care of souls to resist these disturbers of the peace of Zion. Such a state of things presents a painful view of the slight hold which the plan of salvation has taken upon many professing Christians at this age of the world, and the extent to which they have failed to enter into its spirit and grasp its design. This evil will, no doubt, under the providence of God, be productive of good in the end. It is leading to a more thorough investigation of the matters in debate in all their bearings, and to such a development of the truth as will ultimately secure the unity and harmony of the Church. The following essay is a valuable contribution to this discussion, in a brief form. The author is distinguished for a logical mind, and he has employed it to good purpose in this work. If the leading ideas should not be admitted to be strictly original, the course of argument is believed to be entirely new, and we think will be found satisfactory. It is very likely that those whose partisan feelings approximate fanaticism will scout the argument of this essay, for it will be much easier to do that than to answer it. But if we do not greatly mistake, the thoughtful reader will have the fact brought home to his mind, more clearly than ever, that the immersion theory commences in assumption, and rests upon it throughout. We commend its perusal to all.

LECTURES ON THE PHILOSOPHY AND PRACTICE OF SLAVERY, as exhibited in the Institution of Domestic Slavery in the United States: with the Duties of Masters to Slaves. By Wm. A. Smith, D.D., President of Randolph Macon College, and Professor of Moral and Intellectual Philosophy. Edited by Thos. O. Summers, D.D. Nashville: Stevenson & Evans. Richmond: L. M. Lee. Charleston: E. H. Myers. Price, \$1.

These lectures were originally delivered in Randolph Macon College, and afterwards repeated in various places, before numerous, discriminating, and approving auditories. They everywhere evince the intellectual grasp and logical acumen of the distinguished author. The volume is a duodecimo, elegantly printed in a bold type. We bespeak for it a rapid circulation. A glance at the heads of the lectures will show the interesting and important subjects on which they treat: Lecture I. Introductory remarks on the subject of African Slavery in the United States.—II. The Abstract Principle of the Institution or Domestic Slavery.—III. Objections considered.—IV. The Question or Rights discussed.—V. The Doctrine of Rights applied to Government.—VI. The Abstract Principle of Slavery discussed on Scripture Grounds, and Misrepresentations of the Principle Examined.—VII. The Institution of Domestic Slavery.—VIII. Domestic Slavery, as a System of Government for the Africans in America, examined and defended on the Ground of its Adaptation to the Present Condition of the Race.—IX. The Necessity for the Institution of Domestic Slavery exemplified by Facts.—X. Emancipation Doctrines discussed.—XI. Teaching the Slaves to read and write.—XII. The Conservative Influence of the African Population of the South.—XIII. The Duties of Masters to Slaves.

[From the Nashville Advocate, Sept. 18.]

### HEADLANDS OF FAITH.

This is the title of a very neatly executed volume of 341 pages, published by Stevenson & Evans, recently from the press. It consists of a series of Dissertations on the Cardinal Truths of Christianity. By the Rev. Joseph Cross, D.D. Edited by Dr. Summers. Here is a work for the Bible student, and especially for every young minister. Dr. Cross is an elegant and accomplished writer, and this is regarded by some of his admirers as the most valuable production of his pen yet given to the public.

Contents—Preface—The Supreme Existence—The Doctrine of the Trinity—Jehovah Incomparable—Divine Compassion—The Word Incarnate—The Mysterious Agony—The Great Substitution—Symbolic Evangel—The Empty Sepulchre—The Return to Heaven—The Perpetual Advocate—The Heavenly Paraclete—Angelic Agency—The Human Heart—Innate Depravity—Salvation Conditional—The Sonship of Believers—The Rejected Redeemer—The Doom of the Sinner. This work should be extensively circulated and carefully studied.

### THE CAUSES, EVILS, AND CURE OF HEART AND CHURCH DIVISIONS.

Extracted from the Works of Burroughs and Baxter. By Francis Asbury, one of the Bishops of the Methodist Episcopal Church. Edited by T. O. Summers, D.D. Nashville: Stevenson & Evans. Price, 40 cents.

In the seventeenth section of the second chapter of the first part of the Discipline of the Methodist Episcopal Church, South, entitled, "Of the Necessity of Union among Ourselves," is this passage: "We recommend a serious perusal of *The Causes, Evils, and Cure of Heart and Church Divisions*." This volume is the work here specified. To put it within the reach of all, we have brought it out in the present neat and convenient style. Having been extracted from the writings of those eminent divines, Messrs. Burroughs and Baxter, by one so judicious as the venerable Asbury, and being formally recommended by the General Conference in the Discipline of the Church, it would be superfluous in us to do more than express the hope that our members generally, and our ministers in particular, will *peruse* it with the *seriousness* which the subject suggests, and the grave and masterly discussion of it demands.

CHARITY SUPERIOR TO KNOWLEDGE. A Discourse delivered in the Chapel of Centenary College of Louisiana, at Commencement, July 27, 1851, and published by request of the Joint Board of Trustees and Visitors. By the Rev. Wm. Winans, D.D.

THE CITIZEN OF ZION: substance of a Sermon on Psalm XV., preached on Sunday, Oct. 3, 1847, at Laurel Grove Camp-meeting, by the Rev. Wm. Winans, D.D. Nashville: Stevenson & Evans.

A couple of strong sermons from a master in our Israel. Those who have read the author's Discourses—a body of divinity—we presume will want to see these two, which are published at the instance of

the Book and Tract Society of the Mississippi Conference; and those who will read these sermons will want to procure—at least we hope they will—the volume in question. Why is it not placed in the house of every Southern Methodist? The pamphlets now noticed cost 10 cents each—the volume of “Discourses,” \$2.50.

**THE HIDDEN LIFE EXEMPLIFIED** in the Early Conversion, Pious Life, and Peaceful Death of Mrs. Florilla A. Cummings. By her Husband. Edited by Thos. O. Summers, D.D. Nashville: Stevenson & Evans.

The reader of this work will find it an interesting and edifying biography—a valuable addition to this department of religious literature. The author—the Rev. A. W. Cummings, D.D., now President of Holston Female College, Ashville, N. C.—appreciates too highly the real excellences of his sainted wife to allow of any thing like fulsome eulogy, which so frequently disfigures the memorials of friendship and affection. It is believed that nothing of this sort, offensive to good taste, will be found in these pages. Mrs. Cummings was truly an excellent Christian lady; and we hope the beautiful traits of her character, brought to view in this volume, will elicit imitation on the part of all—and especially those of her own sex—who may give it a perusal. The somewhat episodic chapter on the rise and progress of education among the Methodists is exceedingly valuable—well worth the 40 cents which will buy the volume.

*[From the North-Carolina Advocate.]*

**ROMAN CATHOLICISM SCRIPTURALLY CONSIDERED**; or, the Church of Rome the Great Apostasy. By Charles P. Jones, of the North-Carolina Conference.

“Search the Scriptures.”—JESUS.

“To the Law and to the Testimony.”—ISAIAH.

New-York: Published by M. W. Dodd.

Such is the title of a large duodecimo volume of 396 pages, on our table, for which we are indebted to the author. The following is the table of contents, omitting minor divisions:

Chapter I. Prophetic announcements.

II. Source and Rule of Faith.

III. Doctrines of the Church of Rome: Infallibility, Auricular Confession, Priestly Absolution, Indulgences, Transubstantiation, Extreme Unction, Purgatory.

IV. Practice of the Church of Rome: She is idolatrous; she is intolerant; she is persecuting and blood-thirsty; she is corrupt.

V. Spiritual and temporal supremacy of the Pope. Spiritual supremacy; temporal supremacy.

VI. End of the Apostasy; or, destruction of the Man of Sin.

The plan of the book is very clear and comprehensive. The filling up is answerable to the design. The quotations are authentic and ample, and are alone worth more to the general reader than the price of the book. It contains a mass of information most important and interesting to the student of theology, condensed into a comparatively small com-

pass, and adapted in manner, matter, and style, to the wants of the public at large. The present attitude, and the rapidly increasing importance of Roman Catholicism to the civil and religious interests of this country, demand from the masses greater consideration than has yet been conceded. This book has some faults in style and phraseology; but they are not such as materially to impair its value, and can be easily accounted for by the distance of the author from the place of publication. It is, upon the whole, the best Manual on Romanism, for general circulation, we have yet seen. And while we might recommend it to the favor of our readers, upon the ground that it is the production of a Southern man, a native of North-Carolina, and a member of our own Conference, we can safely commend it on its own merits. Purchase the book: read it; and our word for it, you will get more than the worth of your money. We trust it will obtain a rapid and general circulation, especially within the bounds of the North-Carolina Conference.

[*From the Nashville Advocate, Oct. 30.*]

WONDERS OF ORGANIC LIFE. Revised by Thomas O. Summers, D.D.  
Nashville: Stevenson & Owen.

Here is, indeed, a book of wonders! The vegetable and animal kingdoms are stocked and stored with the marvels and miracles of infinite wisdom, power, and love. It is equally our duty and our delight to regard the work of the Lord, and to consider the operation of his hands. The phenomena of organic life, in numerous interesting particulars, are happily brought to view in this admirable little volume. It has accordingly afforded us great pleasure to revise it for insertion in our Sunday-school and Family Libraries. The contents are as follows:—The Vital Principle—The Blood—The Purification of the Blood—Organic and Inorganic Matter Compared—Repose, or Sleep—Hybernation—Hybernation of Birds—Torpidity of Reptiles—Æstivation, or Summer Sleep—Migration. Price, 35 cents.

[*From the Nashville Advocate, Nov. 20.*]

A MOTHER'S PORTRAIT: being a Memorial of Filial Affection; with Sketches of Wesleyan Life and of Religious Services: in Letters to a Younger Sister. Especially intended for the Youth of Methodism. By the Rev. Frederick J. Jobson. Illustrated by Twenty Engravings, from Original Pictures by J. Smetham and F. J. Jobson. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

The author of this beautiful biography is favorably known in the United States as a minister of the British Wesleyan Conference, having visited this country as a representative of that body, with Dr. Hanna, in the General Conference of the Methodist Episcopal Church, held at Indianapolis, during the present year. Mr. Jobson is a man of generous, benevolent, and catholic spirit—of artistic tastes and capacities, as well as scholarly acquirements and habits—a most excellent, devoted, and successful minister of the Lord Jesus—just what one might expect him to be, *knowing his parentage*. The Son has drawn the Portrait of



the Mother in a masterly manner; and well did she deserve this memento of filial affection. Mrs. Jobson was a fine specimen of the women of Wesleyan Methodism. Her character can not be surveyed without admiration—we would hopefully think, not without imitation too. By an ingenious method, without diverting attention from his Mother's Portrait, the author has given us a truthful and attractive picture of Methodism, with descriptions of persons and places connected with its history. Some of the engravings—all of which are faithfully reproduced by our artist—are from designs by Mr. Jobson, who has several times visited the continent of Europe, particularly Switzerland, for the purpose of sketching its peerless lake and mountain scenery. The Agents have spared no pains to get up this work in the most handsome style. It contains twenty admirable and costly engravings, making it, with the subject matter of the volume, a capital holiday present. We hope it will find its way, at least into every cultivated Methodist family. Price, \$1.

**ST. PETER'S CHAIN OF CHRISTIAN VIRTUES.** By the Rev. C. D. Oliver, of the Alabama Conference, of the M. E. Church, South. Edited by Thos. O. Summers, D.D. Nashville: Stevenson & Owen. Price, 40 cents.

The author of this treatise is an estimable minister in the Alabama Conference of the Methodist Episcopal Church, South. He writes in a plain, easy, unambitious style—the edification of the reader being his great design. The elements of Christian character are brought to view in a striking light, as so many qualities in a compound, every one being needed to give character and efficiency to all the rest. The manner in which this is to be done, and the importance of doing it, constitute the material of this edifying treatise.

**METHODISM IN CHARLESTON:** A Narrative of the Chief Events relating to the Rise and Progress of the Methodist Episcopal Church in Charleston, S. C., with Brief Notices of the Early Ministers who labored in that City. By the Rev. F. A. Mood, A.M., of the South-Carolina Conference. Edited by Thomas O. Summers, D.D. Nashville: Stevenson & Owen. Price, 40 cents.

The principal part of this work appeared in successive numbers of the *Southern Christian Advocate*, published in Charleston. A strong desire having been expressed for its appearance in a book, the author revised and enlarged it, and very kindly submitted it to our disposal. Being a member of the South-Carolina Conference of the Methodist Episcopal Church, and a native of Charleston, the preparation of the work was a pleasing task to the author. He has not, however, unduly magnified his subject. He has paid less attention to the graces of style than to the faithful narration of facts. This is a matter of vast importance in works of this class. By referring to old records, and by consulting with old members of the Church in Charleston, he has secured a great deal of reliable information concerning the introduction and progress of Methodism in that city, which will not only be interesting to the reader in its present form, but will also be available to



the future historian of the Church. The pictorial representations of Charleston Methodist Churches, old and new, give additional interest to the volume.

**SERMON ON THE CHRISTIAN MINISTRY**; delivered before the Kentucky Annual Conference, in Winchester, Ky., Sept. 18, 1856. By the Rev. T. N. Ralston, A.M. Nashville: Stevenson & Owen. Price, 10 cts.

This sermon, making a pamphlet of twenty-three pages, has been published by order of the Kentucky Conference. The author avows a change of his views in regard to theological institutions—against which he argues at considerable length in this discourse. Some who are not in favor of their introduction into the M. E. Church, South, may not, perhaps, indorse all of his arguments; but we hope they will be duly weighed, and the rather, as they are not presented in a polemical spirit. We should deprecate a controversy on that subject.

**THE GREAT COMMISSION**; or, The Christian Church constituted and charged to convey the Gospel to the World. By the Rev. John Harris, D.D. With an Introduction by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

Of this masterly work it is not necessary to say much. The Introduction gives a bird's-eye view of the Missionary operations of the Methodist Church among the people of color in our Southern States, partly as an offset to certain passages in the book which are not so well adapted to our meridian and latitude, and partly as a matter of important information. The statistics of the principal Missionary Societies, noticed by the author, are brought down in the Introduction to the present time; and a revised and enlarged Index has been appended. The constant demand for "The Great Commission," as a standard Christian classic, justifies the labor bestowed on this new edition by the Editor, and the expense incurred in stereotyping it by the Agents. All Ministers and others interested in the Missionary cause—and what Christian is not?—ought to have this great work. Price, \$1.

#### THE QUARTERLY REVIEW.

The following articles appeared in the year 1856, in the *Quarterly Review* of our Church.

*January*.—1. The Disposition of Tiberius Cæsar and Marcus Aurelius towards the Christians, (continued from October number, page 481.) 2. Chastel on Charity. 3. Christ, not Peter, the Rock. 4. Theodore Agrippa D'Aubigné. 5. Muller on the Christian Doctrine of Sin. 6. Philosophy of Methodist Itinerancy. 7. Brief Reviews. 8. Biblical, Literary, and Religious Miscellanies.

*April*.—1. The Chronology of Creation. 2. Spencer's Social Statics. 3. Prayer. 4. Scholastic Philosophy. 5. Views of Female Education. 6. Searching the Scriptures. 7. Biographical Sketch of Gieseler, the Church Historian. 8. Ewald's History of Christ. 9. The Lighthouses of the World. 10. Brief Reviews. 11. Biblical, Literary, and Religious Miscellanies.

## CHAPTER IX.

## OUR PEOPLE OF COLOR.

*(Extracts from the Eleventh Annual Report of the Missionary Society.)*

## MISSIONS AMONG THE PEOPLE OF COLOR.

THIS is one of the most important and interesting missionary fields occupied by the Southern Church.

To us, as a Church, seems specially committed the great work of preaching the Gospel to the slaves of our country. The great results of these missions can not be told on earth—eternity alone shall fully declare them.

How noble the work of our self-denying, self-sacrificing missionaries in this field of missionary labor and toil! Moved by the love of God and love for souls, they go forth willingly and cheerfully, submitting to the greatest privations and greatest trials, so that those might be saved who could not otherwise be reached.

We are delighted to witness the increasing confidence everywhere manifested toward these missions, and the willingness with which those who are the owners of the slaves entertain and welcome our missionaries. The field is constantly enlarging; continued openings for new appointments, and the formation of new missions, are presented. These must be entered, and these fields must be occupied. Improvements are constantly, also, being made as to the manner of conducting these missions, and greater attention given as to the proper kind of instruction which should be afforded. To the work of preaching the Gospel to this large class of our population, we would again say we are pledged as a Church; and we should, by our unwearied efforts and devotion to it, prove our full conviction of its importance.

## I.—ST. LOUIS CONFERENCE.

In this Conference there is, in connection with the Church, a colored membership of 1200 members. They have but few separate charges from the whites.

## II.—HOLSTON CONFERENCE.

In this Conference, as in the St. Louis, and many other Western Conferences, the colored people mostly worship together with the whites, in the same houses and at the same hours. There is in this Conference one colored mission, Knoxville and Muddy Creek: members, 402; children instructed, 100.

## III.—TENNESSEE CONFERENCE.

We give below an interesting extract from the valuable report of this Conference. Perhaps there is no part of our work in which so much attention is paid to these missions as in this Conference. Still greater attention is called for in the report, and we sincerely hope that the sound and practical views contained in the report shall be entertained and practised upon by the Conference.

*Franklin Mission.*—This embraces portions of the counties of Franklin and Lawrence, Ala. Rev. A. J. B. Foster labored here during the year. He reports the work as being in a moderately healthy condition. He had 10 appointments; returns 180 members; 15 or 20 have professed saving faith in Christ during the year; 10 were received into full membership; 100 children have received catechetical instruction, and 25 children and 10 adults received the sacrament of baptism; \$375 were contributed in support of the missionary. All things considered, we fear the work of pious instruction has been greatly diminished, in this mission, within the past few years. There is a cause, and it should be sought out and the evil removed, if possible. The mission should be continued.

*Stone's River African Mission.*—This lies in Rutherford county, Tenn., and has been served by Rev. W. M. Shaw. The number of members is 412; conversions during the year, 50; received on probation, 47; amount contributed to the support of the missionary, \$242.75. This work, we think, gives signs of vigorous life, and should be continued.

The Marshall Mission is located in the vicinity of Cornersville, Tenn., and has 9 appointments. It was created last year, and has been served by Rev. Golman Green. He reports 129 members, and 63 probationers. The missionary has access to about 1200 slaves in the bounds of his work. There have been 25 or 30 conversions during the year. The owners take an interest in the mission, and we are of opinion it should be continued.

The Limestone African Mission has appointments, 18; membership, 292; probationers, 27; baptized adults, 6; infants, 28; missionary money received, \$264.50; travelled by Rev. W. P. Warren. We recommend its continuance.

Rutherford African Mission, served by Rev. E. Carr; converted, 22; joined, 55 on probation; baptized children, 103; baptized adults, 45; catechised 218 colored children; 1 temperance society, 132 members; had 14 appointments part of the year; left 12 to be filled; 5 churches; 6 school-houses; 3 farms; whole number of members, 255; moneys from the mission, \$108.10.

The work among the colored people, as your Committee believes, has suffered greatly from two considerations. First, because of the frequent change of the policy in their mode of instruction. At one time they are served by the regular pastors, who have charge of circuits and stations; then they are thrown into missions, and then back again into the regular pastoral work. Now they are sustained by the contributions of the people, and then they are thrown upon the Missionary Society for support. Thus tossed from one position to another, they

suffer much loss, and the work has been greatly retarded. A second cause of a partial failure is found in a want of faithful catechetical instruction. The mode of instructing the negroes should be somewhat peculiar. They need to be *taught*. Merely rousing them to excitement is not sufficient—they must be indoctrinated into the elementary principles of our holy religion. The work of preaching to and teaching this class of our population must be steady, uniform, and patient. We recommend that a well-digested plan be adopted, both as to the support of these missions, and the mode of instructing the negroes; then, by the blessing of God, may we look for prosperity. A negro mission should not be regarded as a *sinecure*—a place to which our Bishops may send men because they are fit for no other work, or can not be employed in any other field. You want for these missions men of intelligence, zeal, and prudence—men who love souls more than they love ease and self-indulgence.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Child'n.</i>
Nashville,.....	636	..	2	160
Lebanon and Sumner,....	841	..	..	360
Stone River,.....	322	..	..	...
Huntsville,.....	119	..	..	100
Limestone,.....	212	..	..	500
Franklin,.....	100	..	..	155
Richland,.....	293	..	..	...
Whole number,.....	2523	..	2	1275

#### IV.—VIRGINIA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Child'n.</i>
Union,.....	344	1	1	...
Bate Street,.....	775	..	..	150
Portsmouth,.....	507	..	..	...
Princess Ann,.....	275	..	..	...
Roanoke,.....	...	..	..	...
Buchanan,.....	...	..	..	..
Whole number,.....	1901	1	1	150

#### V.—ARKANSAS AND OUACHITA CONFERENCES.

We have no correct returns as to our missionary work among the colored people in these two Conferences. There are 2808 colored members in the two Conferences. We hope to receive special reports from both the Conferences as to their missions among the slaves.

#### VI.—MEMPHIS CONFERENCE.

This Conference continues to manifest great attention to the colored missions within her bounds. They have the following missions.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>S. Schs.</i>	<i>Child'n.</i>
Wesley Charge, . . . J. E. Cobb, . . . . .	114	..	..	..
Asbury, . . . . . R. H. Jones, . . . . .	129	..	..	..
Lagrange, . . . . . J. W. Walkup, . . . . .	315	..	..	350
Holly Springs, . . . . H. A. Reeves, . . . . .	135	..	..	..
Paducah, . . . . .	85	..	..	..
Brownsville, . . . . . J. G. Henning, . . . . .	393	..	..	230
Sommerville, . . . . . J. H. Priddy, . . . . .	123	..	8	..
Coffeeville, . . . . . J. W. Bates, . . . . .	71	..	..	..
Prairie, . . . . . J. Young, . . . . .	751	..	..	120
Salem, . . . . . A. Freeman, . . . . .	130	..	..	100
Randolph, . . . . . L. Adams, . . . . .	193	..	..	..
Aberdeen, . . . . . W. L. Bonner, . . . . .	182	..	..	..
Holly Springs and Byhalia, . . . . . W. G. McGaughey, . . . . .	572	..	..	..
Commerce, . . . . . A. Sage, . . . . .	..	..	..	..
Marshall, . . . . . W. S. Dickey, . . . . .	292	8	..	1500
Whole number, . . . . .	3485	8	8	2300

## VII.—MISSISSIPPI CONFERENCE.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Cole's Creek, . . . . .	732	2	200
Camel, . . . . .	200	..	..
Springfield, . . . . .	334	..	..
Wilkinson, . . . . .	1020	..	..
Jackson, . . . . .	251	..	..
Feliciana, . . . . .	130	..	..
Warren, . . . . .	58	..	..
Vicksburg, . . . . .	254	..	..
Rocky Spring, . . . . .	460	..	..
Bear Creek, . . . . .	..	..	..
Rankin, . . . . .	111	..	..
Pearl River, . . . . .	159	..	..
Jasper, . . . . .	..	..	..
Aurite, . . . . .	247	..	..
Black Fork, . . . . .	..	..	..
Vernon, . . . . .	95	..	..
Midway, . . . . .	..	..	..
Mt. Willis, . . . . .	185	..	..
Canton, . . . . .	230	..	..
Big Black, . . . . .	..	..	..
Honey Island, . . . . .	106	..	..
Sharon, . . . . .	428	..	..
Rolling Fork, . . . . .	295	1	150
Whole number, . . . . .	5295	3	350

## VIII. NORTH-CAROLINA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Cape Fear, .....	365	..	..
Newbern, .....	965	..	..
Beaufort, .....	121	..	..
Bladen, .....	947	..	..
Halifax, .....	73	..	..
Raleigh, .....	240	..	..
	<hr/>	<hr/>	<hr/>
Whole number, .....	2711	..	..

## IX. EAST-TEXAS CONFERENCE.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Harrison, .....	340	..	..
Clarksville, .....	14	..	..
San Augustine, .....	54	..	..
	<hr/>	<hr/>	<hr/>
Whole number, .....	408	..	..

## X. SOUTH-CAROLINA CONFERENCE.

The field occupied by the missionaries of this Society is wide-spread, and is sending up year after year calls for increase of laborers, and consequent enlargement of effort. Our missions lie principally along the seaboard, stretching from the southern part of Horry District to the Savannah river, and reaching inward from three to some twenty-five miles from the shore. Besides, there are six missions higher up the country: five on the Santee and its tributaries, one on the Peedec. There are also others in the mountainous parts of our Conference District, and another at Graniteville and Aiken. These three are our only missions to the white population.

After enumerating and giving reports from the missions severally, the report continues:

An evil of no little magnitude is the great amount of labor performed by the missionaries to the blacks, in proportion to the extent of territory and the number of persons within their missions. This too is pressed into each Sabbath-day, making it very fatiguing and wearing to the minister. Preaching on each plantation has produced this censurable state of things; insomuch that in places where a single house of worship would serve three to five plantations, the missionary, besides the riding or walking required, has to preach three to five times, and this when all experience shows that one sermon to the whole, gathered in a neighborhood church, would convey the Gospel to all just as effectually and far more usefully. In view of the scarcity of ministers, this evil should be discontinued; it should be discontinued in view of the deficiency of funds, (of which more anon;) above all it should be discontinued because of the unwarrantable physical damage to which it

subjects worthy, devoted laborers in this field—arduous, at best. Now and then there is a single plantation where a congregation of five hundred persons or more may be assembled, to which, of course, these remarks have no reference.

Nor is there, as some have supposed, the slightest evil in the people from different plantations coming together for Divine worship on the Sabbath. The proof of this, against all opposing theories, is the fact that such assemblies have been held for years in different neighborhood churches; as instances of which it may be stated that there is such a church on Waccamaw Neck, another on the Peedee, two on Black River, one on the Ashley, one on Pon Pon, one in Prince William's Parish, another on the Okatee; from none of which has come up the least complaint in any way. On Combahee the planters are joining in building churches; on Pon Pon mission, two additional churches have gone up recently; one is in course of erection on St. George and St. Paul's mission; and the same is true of other places. This system of church-building for neighborhoods must go on in this interesting field, or our labors among the slaves must be greatly hindered, and rendered proportionately inefficient. The unnecessary time, labor, and expense resulting from the system of plantation-preaching may be seen when it is stated that, on one of our missions, which need not be named, the building of three such churches as here referred to, in addition to one already in use, would enable one man to do efficiently the service now done by two, and with less fatigue and exposure than either of the two now has to undergo. On this same mission the amount of money contributed did not reach \$300, while the sum expended amounted to \$1000. Nor is this an isolated case. Well then may we be excused for seeking with the most emphatic earnestness, yet with sincere respect, to urge this subject on the attention of proprietors on these missions.

Another subject of absorbing concern is our monetary affairs. The Board of Managers so entertain the fear that very many are entirely ignorant, or but partially informed, as to induce and warrant a plain statement in brief of the whole matter.

The entire amount contributed from all our missions to the colored people for the past year was \$5716, while nearly \$16,000 were expended.

The sum collected for our missions comes, of course, from the planters whose slaves are served by our missionaries stationed among them. The excess of expenditure above this—say \$10,000—is collected in our circuits and stations from persons who can feel no more interest in the people served than they do in the inhabitants of China—indeed scarcely so much, for they believe that the owners of these slaves should provide the gospel of salvation for them as well as for any other part of their households; leaving those who have no special interest in this particular service to give their missionary contributions an entirely different direction—and the more so as many of the contributors own no slaves, while not a few of them are pious slaves themselves, owned not in the missions, but in the circuits and stations. Were this entire expense fully met on the missions where alone it properly belongs, the \$10,000 appropriated to meet the deficiency, would be a very handsome item in the treasury of the Parent Society toward defraying the expense of the Indian, German, and China missions of our Church, besides aiding in

missions to poor and sparse neighborhoods among the white population of our own widely extended land. Each person on our missions undoubtedly must determine for himself what amount it is proper for him to contribute to this object; and there are those who perhaps do as much as they should. Such persons must deplore the state of things here referred to, nor is it believed that any one concerned would submit to it longer, were the matter fairly presented and properly understood.

The Society as well as the patrons of the missions should be further informed that at each session of our Conference a judicious committee, with the presiding bishop at its head, takes into consideration the number and ages of every missionary's family, the place of his residence, and all other circumstances, and, in view of the whole, estimates what amount is necessary for his support. This estimate never approaches extravagance, but is always within a frugal limit. The salaries thus provided for, are now paid out of funds indiscriminately collected by the Society from missions, circuits, and stations. With a little care and concert on the part of the planters in each case, we can not doubt that most, if not all, our missions to slaves would meet this expense, each for itself.

But we have referred to the aggregate deficiency; and aggregates touch nowhere. We present, therefore, a list of our missions, with the amount collected and that expended, showing the deficiency in each mission; and we do this without the slightest dishonorable censure in any case, fully believing, as we do, that these deficiencies result from the causes mentioned; namely, absence of proper information, or want of care and concert, or both.

<i>Missions.</i>	<i>Contr'd.</i>	<i>Exp.</i>	<i>Def.</i>
Cooper River,.....	\$102	\$700	\$598
St. Andrew's,.....	206	300	94
St. George's and St. Paul's,.....	..	550	550
Pon Pon,.....	477	700	223
Ashepoo and Combahee,.....	906	1425	519
Prince William's,.....	..	650	650
Savannah River,.....	222	1000	778
Okatee,.....	239	400	161
Edisto and Jehossee,.....	295	900	605
Beaufort and P. William,.....	274	900	626
Santee,.....	280	600	320
Sampit,.....	310	600	290
Black River and Pee Dee,.....	292	1050	758
Blackmingo,.....	330	600	270
Waccamaw Neck,.....	358	900	542
Society Hill,.....	170	300	130
Liberty Chapel,.....	75	300	225
Congaree,.....	342	650	308
Upper Santee,.....	285	650	365
Waterce,.....	311	1300	989
Dutchman's Creek.....	242	300	58
Tiger River,.....	..	600	600
Total,.....	\$5716	\$15,375	\$9559



Add for the superintendents of these missions \$550, and it swells the deficiency to more than \$10,000.

Surely this state of things will not be suffered to continue. When our missions become self-sustaining, which we trust shall soon be, the South-Carolina Conference shall have reached a proud preëminence in missionary enterprise, from which we shall fear no receding.

It is highly gratifying in this connection to be able to state that the Ashepoo and Combahee mission, the Pon Pon mission, and the Liberty Chapel mission, intend to provide for the support of the missionaries to be sent to them.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>W. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Waccamaw, .....	609	37	..	390
Black River and Pee Dee, .....	1405	100	..	358
Sampit, .....	179	..	..	200
Santee, .....	757	53	..	250
Black Mingo, .....	260	214	..	..
Cooper River, .....	640	..	..	160
St. Andrew's, .....	330	16	..	75
Edisto and Jehossee, .....	678	..	..	150
St. George's and St. Paul's, ...	..	..	..	..
Pon Pon, .....	592	..	..	182
Combahee and Ashepoo, .....	784	..	..	455
Prince William's and Beaufort,	330	20	..	550
Oakatee, .....	217	24	..	..
Savannah River, .....	496	6	..	240
Congaree, .....	267	11	..	280
Wateree, .....	872	37	..	390
Dutchman's Creek, .....	..	..	..	..
Upper Santee, .....	723	..	..	..
Liberty, .....	157	44	..	125
Society Hill, .....	143	5	..	230
Tiger River, .....	..	..	..	..
Whole number, .....	9837	567	..	4085

## XI. ALABAMA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Mobile, G. Garrett, .....	550	1	150
Little Zion, G. Garrett, .....	190	1	..
Arcola, J. Williamson, .....	411	2	350
Dayton, A. McBryde, .....	388	1	335
Cottonwood, E. Baldwin, .....	40	..	..
Prairie Bluff, T. Burpo, .....	176	1	181
Prairie Hill, W. Riley, .....	78	1	175
Plum Creek, E. Callaway, .....	188	.	50
Bogue Chitto, R. Y. Rew, .....	150	2	153
Sumterville, L. M. Boyd, .....	29	..	..
Belmont, R. Milton, .....	150	1	..
Greensboro', J. DuBois, .....	124	2	..

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Prairie Creek, J. C. Huckabee,.....	645	..	..
Columbus, B. F. Reader, .....	140	..	200
Yorkville, W. E. Cameron, .....	376	..	200
Talladega, E. Patton,.....	246	..	80
Ocmulgee, P. McCrary, .....	268	..	..
Montgomery, J. W. Brown,.....	700	..	200
Catoma, J. C. Stricklin,.....	185	..	..
Andrew, C. N. McLeod,.....	139	..	116
Uchee, F. H. Wardlaw, .....	876	..	450
Big Swamp, A. Skinner, D. Malory, ..	332	..	359
Glenville, W. H. Carter,.....	428	..	143
Hatchie Chubbce, L. Patterson, .....	231	..	136
Oswichee, A. S. Andrew,.....	145	..	70
Chunnenuggee, A. Tatum,.....	..	..	..
Barbour, J. W. Jordan,.....	81	..	90
Otho, A. Grantham, .....	207	..	..
Chipola, J. P. Lorkey,.....	250	..	..
Black Bend, E. Hearn,.....	150	..	..
German Creek, A. R. Ramsey, .....	180	..	156
Clark, R. Forrester,.....	47	..	..
Perote, M. Pagett,....	106	..	77
Whole number,.....	8206	12	3531

## XII. FLORIDA CONFERENCE.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Leon, J. Peeler, .....	232	..	568
Lake Lafayette, J. B. Jeffcoat,.....	81	..	125
St. Illa, G. A. Malleth,.....	383	..	..
Gadsden, R. S. Tucker,.....	268	..	..
Baker, D. Roberts, .....	130	..	100
Aucilla, W. W. Griffin, .....	183	..	200
Alachua, .....	..	..	..
Whole number,.....	1277	..	983

## XIII. LOUISIANA CONFERENCE.

We make the following valuable extract, in reference to our colored missions, from the report from this Conference :

It is stated upon good authority that the number of colored members in the Church, South, exceeds that of the entire membership of all the Protestant Missions in the world. What an enterprise is this committed to our care ! The position we, of the Methodist Church, South, have taken for the African, has to a great extent cut us off from the sympathy of the Christian Church throughout the world ; and it behooves us to make good this position in the sight of God, of angels, of men, of churches, and to our own consciences, by presenting before the throne

of His glory multitudes of the souls of these benighted ones abandoned to our care, as the seals of our ministry. Already Louisiana promises to be one vast plantation. Let us—we must—gird ourselves for this heaven-born enterprise of supplying the pure gospel to the slaves. The great question is, How can the greatest number be preached to? The building roadside chapels is as yet the best solution of it. In some cases, planters build so as to accommodate adjoining plantations; and by this means the preacher addresses three hundred or more slaves, instead of one hundred or less. Economy of this kind is absolutely essential where the labor of the missionary is so much needed and demanded.

On the Lafourche and Bayou Black Mission-work, several chapels are in process of erection upon a plan which enables the slave, as his master, to make an offering towards building a house of God. Instead of money, the "hands" subscribe labor. Timber is plenty; many of the servants are carpenters; upon many of the plantations are saw-mills. Here is much material; what hindereth that we should build a church on every tenth plantation! Let us maintain our policy steadily. Time and diligence are required to effect substantial good, especially in this department of labor. Let us continue to ask for buildings adapted to the worship of God, and set apart; to urge, whenever practicable, the preaching to blacks in the presence of their masters, their overseers, and the neighbors generally.

There are in the bounds of the Conference 9 missions to the slaves, including 2826 members, and 730 children under catechetical instruction.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
New-Orleans, .....	1232	..	..
Lafourche, .....	882	..	..
St. Landry, ....	200	..	..
Baton Rouge, .....	250	..	..
Rapides, .....	196	..	..
Caddo, .....	336	..	..
Bastrop, .....	200	..	..
Monroe, .....	57	..	..
Richmond and Madison, .....	343	..	..
Natchitoches, .....	53	..	..
Jackson, .....	89	..	..
Whole number, .....	3638	..	..

#### XIV. TEXAS CONFERENCE.

This Conference is giving increasing attention to the colored missions within its bounds.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Galveston, C. C. Gillespie, .....	100	1	..
Houston, L. B. Whipple, .....	109	1	..
Union Chapel, W. C. Lewis, .....	136	..	..
Oyster Creek, W. Holt, ...	136	..	..

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Richmond, J. McLeod,.....	100	..	..
Brazoria, R. J. Gill,.....	128	..	..
Egypt, J. C. Kelle,.....	44	..	..
Washington, S. Johnson,.....	191	..	..
Brazos, T. Woodridge,.....	65	..	..
Caldwell, J. W. Devilbiss,.....	31	..	..
	<hr/>	<hr/>	<hr/>
Whole number,.....	1040	2	..

## XV. GEORGIA CONFERENCE.

The Board recommend that the following missions be discontinued, because of the disproportion between the expenses incurred and the want of success in the operations: Worth mission, Fair Haven, Morganton, and Jefferson colored mission.

They advise the establishment of the following new mission-fields: Macon City mission; Elijay to be divided, and a new mission, called Fort Hembree, made out of a portion of its territory. They advise that Columbus colored charge, and city mission be united; also a new mission to be called Etouah.

By a resolution of the Board, at the last session of our Conference, the writer of the Annual Report was restricted to the doings of our Missionary Society, and with reference to our Conference missions.\* The writer entirely accords with this resolution, and hence his apology for the absence of an essay on the general subject of missions is found in that advice. The Board are not to be understood as indifferent to Foreign Missions, and the great need of cultivating enlarged views in this direction; but they wish it to be well understood what they have done, are doing, and propose to do—this being necessary to increasing the supplies of men and money, not only for the foreign work, but for home purposes.

Your Society is auxiliary to the General Missionary Society of the Church, and as such it is expected that something be done in its auxiliary relation. But the lamentable fact must be told that the Georgia Conference—the largest, and probably richest, in the connection—has not, for two years past, raised missionary money enough to supply its home missions with laborers. The missionary treasurer has had to pay a deficit of about \$700 for the two past years to support our missionaries; and this reproachful fact is likely yet again to be seen, unless our Society awake to a sense of the shame which attaches to our Conference and people, and by a due estimate of their abundant means remove the imputations of illiberality and avarice, which are the only conceivable reasons of this repeated deficiency.

The Georgia Conference has never raised over \$18,600; and on an average, only \$16,116. For the year just past, \$16,972 was used, and nearly an equal amount will likely be demanded for the ensuing year; while the collections of last year did not meet the sum expended by \$70, and the collection for the present year is about \$16,905, of which so

\* A very sensible resolution.—*Ed. Annals.*

much has already been absorbed for past services, that only about \$7500 is left for the ensuing year, making a real deficiency of perhaps \$8000 or \$10,000 for home work.

Now, shall this be so hereafter? Let the several preachers answer next Conference, from their various fields of labor. The Board know this state of humiliation can be removed, if diligence is used by every preacher in his charge. We need not advert to the incentives which urge us forward. The poverty and sin and ruin of the black race among us call for philanthropic and Christian benevolence—active and constant efforts in their behalf. Many of our missions, probably most, are to the blacks; these missions are usually supplied by young and often inexperienced men, and often altogether from the Treasury; while in nearly every case the owners of these slaves should meet the incurred expenses. They must be reached, or finally this department will be from necessity abandoned. Liberal views must be proposed and extended before the multitudes of semi-heathen in our State will have the needed Christian culture. They need preaching, catechizing, pastoral oversight, and special moral teaching, to insure their spiritual elevation. Let the Society remember the extent of this work; and while territorially it is constantly enlarging, observe that our means are decreasing, and from the last-mentioned fact (illiberality) they must see that while much and more is called for in supplies, less and still less will be yielded.

Many are willing to give liberally to support missions among the destitute white settlements and pagan lands, who feel no desire nor obligation to pay a missionary for services in a settlement or country where the wealth of State and Church abounds. Right or wrong, this is so; and must get worse, unless arrested.

It is submitted for your consideration whether it is fair to raise money by stirring appeals for the heathen, and from year to year expend the whole amount in our own bounds, and then put our claims into the general treasury, for balance to supply a deficiency, and that in reputedly the strongest and wealthiest Conference in our Church. We doubt the truth of the old adage, charity begins at home—we think it should certainly sometimes go abroad, if even this is not its more legitimate work.

The Board are glad that in every regard, except finances, our Society is doing much. Most of the Negro missions are said to be in a thriving state, spiritually. Members have been added, though not in great numbers. Children are catechized to a small extent, but still with considerable reference to this important department of moral culture. Let us improve in this matter, and also in plantation services—two things material to great success.

The missions to the whites are generally doing well; some of them are now self-sustaining charges, and as soon as any can be made so, the Board advise the course.

With these painful and pleasing reflections we commend the cause to God and the Society.

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Children.</i>
Andrew Chapel, J. E. Godfrey,.....	366	1	11
Scriven, A. J. Dean,.....	465	..	111

<i>Missions and Missionaries.</i>	<i>C. M.</i>	<i>Chs.</i>	<i>Child'n.</i>
Augusta, J. M. Armstrong,.....	693	..	40
Columbia,.....	159	..	..
Broad River, H. Cranford,.....	260	..	132
Elijay, T. B. Harben,.....	99*	..	..
Randolph, T. R. Stuart,.....	150	..	50
Talbot, J. P. Dickinson,.....	194	..	150
Ocmulgee, J. Dunwoody,.....	267	..	..
Sumpter, W. M. Watts,.....	100	..	49
Chattahoochee, J. T. Turner,.....	400	..	257
McIntosh,.....	60	..	..
Upson, M. Bellah,.....	149	..	..
Athens, N. H. Palmer,.....	140	..	80
Troup, W. D. Matthews and D. W. } Howell,	283	..	132
Bethel, M. H. Hebard,.....	400	..	200
Harris,.....	470	..	200
Kingston,.....	455	..	75
Green,.....	265	..	..
Macon, J. M. Dickey,.....	273	1	..
Jefferson,.....	261	..	160
Fort Valley,.....	275	..	325
Knoxville,.....	206	..	125
Etowah,.....	186	..	..
Culloden,.....	430	..	..
Knoxville,.....	177	..	..
Merriwether,.....	450	..	..
Whole number,.....	7633	2	2086

## AN INCIDENT.

The Rev. Dr. Schon gives the following incident as occurring during his attendance upon the Georgia Conference in 1855.

It was on Sabbath afternoon; the sun was about setting, when I visited the graveyard in La Grange. I stood at the grave of the Hon. H. Haralson: by my side was his daughter Carrie, said to be much like her departed father. We said not a word as we looked in sadness, and yet joyous hope, on his and the graves of his dear children. With the tear trembling in her eye, she pointed, a short distance from where we stood, to the grave of a favorite servant of her father's. We looked upon this mark of affection and remembrance with deepest interest. It found a place in our memory and heart. Read the inscription:

## STERLING:

A FAITHFUL SERVANT OF

HUGH A. HARALSON.

▲ TRIBUTE TO WORTH.

He had been the nurse of his master; and this beautiful monument, costing some \$100 or more, was thus raised to his memory. Now mas-

\* 769 probationers and 4 Sunday-schools.

ter and servant sleep alike in death. This is one among many instances of the kind estimation in which valued family servants are held.

## ANOTHER.

[*From the New-Orleans Advocate.*]

I spent the second Sabbath of January in Jackson, Miss. Although the weather was very inclement, there was a pretty good turn out to the morning services. I presented the claims of the Book and Tract Society, and received a response in what will help us on in the good cause—all things considered, a good collection.

At 3 o'clock, by invitation, I preached to the colored people—a large and attentive congregation. This is one of the most religious congregations in our bounds. They have Sunday-school at 9 o'clock Sabbath morning, class at 11, preaching at 3 P.M., and prayer-meeting at night. Class again Tuesday night, and prayer-meeting again Thursday night. It will do any one good who spends a Sabbath in Jackson to attend their services.

After they were dismissed from the 3 o'clock service, I learned that some of them were disappointed a little that I did not call on them to help me in my work. Will any white congregation complain if I do not give them a chance to contribute? But I was with them at their prayer-meeting at night; and Bro. E., who has been their leader for a long time, told them they might contribute then, if they wished to do so. Up they walked to a table and laid down their dimes, quarters, and halves, seeming to be glad they had such a chance to do good. Do you ask how much they gave? More than some white congregations to whom I have appealed in days past. I shall send them books for it all to be used in their Sunday-school, too.

AGENT.

## RELIGIOUS INSTRUCTION OF NEGROES.

On this theme, Rev. Bp. Andrew commenced a series of very pointed and able articles, in the *New-Orleans Christian Advocate*, of March 1. These articles have been copied extensively, and will undoubtedly do much good.

The *Presbyterian Herald* says, in quoting:

“Bishop Andrew is now publishing in the Southern Methodist papers an admirable series of letters to Southern masters, on their responsibilities and duties to their servants and especially their obligation to give them religious instruction. His style is easy and natural, and occasionally touchingly eloquent. The letters breathe the spirit of the Gospel, and can not fail to be highly useful.”

## CIRCULAR.

CHARLESTON, S. C., *March, 1856.*

DEAR BROTHER: Intending to prepare a History of Missions to the Blacks, I earnestly solicit your aid. This you can render by giving me information on any or all of the different points suggested below; namely:

1. Origin and progress of any mission, or missions, giving dates and incidents—number of neighborhood churches: are these advantageous or otherwise?

2. Difficulties and obstacles in the way of beginning and prosecuting the work.

3. Estimation of the efficiency of the Gospel, and the genuineness of conversions; based on modes of expression on these subjects among the blacks themselves, and conduct consequent on profession made.

4. Anecdotes illustrative of the last item; whether among the negroes, or between them and owners, managers, or missionaries; death-scenes and expressions; accounts of love-feasts, or class-meetings; striking conversions or experiences; influence of example.

5. General estimate in which the work is held among owners and managers; and the reasons for such estimate, whether it be favorable or otherwise.

6. Support, or proportion of support contributed by those whose slaves are served—say, a statement each year from beginning.

7. What reflex influence has been produced on the missionary spirit and collections of the Church, or that part of the Church particularly concerned—say, the conference, presbytery, or the like. Has any indirect good been observable among white persons or families?

8. Names of those persons, children, or adults, and any incidents of interest in life or death connected with them, who have been most active and useful in originating or sustaining any particular mission or missions.

9. Best methods of imparting religious instruction, both to adults and to children.

10. Notices, or biographical sketches of faithful men or women. Or similar mention of white persons who may have been zealous and useful in the missionary cause.

11. Statistics: number of members and probationers in one item; number of catechumens; population within reach of your appointments; and average number attending at these appointments.

Any information not here suggested, which may occur to you, is most earnestly solicited, and will be gratefully received; as also any suggestion you might think proper. I beg you will regard this not as a merely formal circular, but as a direct and earnest personal application.

Respectfully and fraternally,

H. A. C. WALKER.

[From the *S. C. Advocate*.]

LETTER FROM BISHOP EARLY.

*A Fortnight among the Missions to the Blacks.*

BROTHER MYERS: On my way to South-Carolina I had the pleasure of travelling with Gov. Aiken, who informed me that there was a great change among the planters in favor of our colored missions on the rice plantations; and on learning that I was *en route* to visit the colored missions, he very kindly invited me to visit him at his plantation on Jehossee Island, the next week, when he would be there. From



Charleston the P. Elder, Bro. H. A. C. Walker, carried me on Saturday, 22d March, to the Pon Pon Mission House, in a village in the woods. We were kindly received by Missionary Kirkland and his most estimable lady.

Sabbath we had three appointments, and to our great disappointment, it rained all day; and we believe it to be our duty to say, it is the Lord's doings, and therefore right. On Monday morning my pleasant fellow-traveller left, and Bro. Kirkland carried me to visit some of his patrons among the planters on Pon Pon, whom I was pleased to find very decided advocates and supporters both of the missions and of the missionary. They gave me every assurance of their confidence in the complete success of our cause in the hands of such men as their missionary. I was much gratified at his mode of catechising the children, and with the respect paid him by all classes of the servants. From him I learned that he had classes in that mission who had well-nigh gotten through Nos. 1 and 2 of Capers' Catechism.

It affords me pleasure to say that I was treated by the planters both courteously and kindly, and I shall never forget a morning scene at the house of Col. Morris, one of the warm supporters of the mission. When I had read the Bible lesson, and hymn for the occasion, at the bidding of the master the tune was raised by one of the family servants, and with the aid of others, devoutly sung in all its parts. What a scene indeed!

I was then in sight of Jehossee Island, and but for the rainy weather, I would have availed myself of the opportunity of visiting the island while Governor Aiken was there—of catechising the children on the farm, and of seeing his hospitality, and praying with the aged and infirm.

On leaving the mission house we visited and paid our respects to Mr. Chas. Baring, one of the oldest men in the parish, and one of the first patrons of our missions in these parts. He is a brother of the English bankers, and it is said has the only male child in the family, and that son is now in England for his education. Our reception was very polite and kind, and after a pleasant and interesting interview, Mrs. Baring gave us a very nice and timely snack, and Brother Kirkman carried me over Edisto River to the house of our Brother Bowman, where we were very kindly received by his interesting family.

The next morning Brother Bowman carried me to visit the planters on Ashpoo and Combahee Mission, where I saw several of them, and was invited to their houses and treated with great kindness, with assurances that the slaves under our care were greatly improved, and that the planters were under great obligations to us for instructing their destitute slaves in the knowledge of God. In my intercourse there, and since, I have been confirmed in the opinion that such has been the success of our missions on those rich and extensive plantations, that gentlemen owning from one to six hundred slaves, who formerly were opposed to the introduction of preaching and catechetical instruction on their plantations, are now among the ardent friends of the missions, and some have built, and are now building churches for their own people, and others are agreed to build churches for two or three plantations when they are contiguous, thereby to enable the same minister to serve many more persons and to do more good. Some that formerly contributed small sums, or nothing at all, are now contributing liberally,

and it is said that some gentlemen are surprised when they learn that funds are drawn from other sections, to support the missionaries to their plantations, and that others are provoked to see the small contributions made by some of their neighbors, who have many instructed on their plantations. Most of the missions ought to support themselves, and I am assured by some who ought to know, that when the planters generally understand our mode of operation, and see the immense benefits resulting from the practical working of our machinery, the missions will mostly support themselves. I am frank to say that I regard it essential for the missionary to become acquainted with the planters, that when it is prudent and practicable, they should visit them and stay in their houses; and it is proper that any man who exercises so much influence over the slaves, and who is so unrestrained in his visits to the sick and infirm, and in training their young, should be known by the proprietors. The most discreet, accessible, and independent, as well as grave, ought to be employed on these missions. It is a great work, and the man who, either from a timid disposition, association, or a want of self-respect, avoids the presence or shrinks at the approach of those wealthy and, in many instances, accomplished and benevolent gentlemen who have invited us to take charge of their servants, can not succeed so as to leaven the whole lump. With the lights before me, I am inclined to believe that with the proper intercourse between the missionary and the planters, it is only necessary for the missionary to make his wants known to have his claims met and his wants supplied, and especially in the wealthy missions.

Brother Bowman seems to have access to planters, overseers, and slaves, and all pay great respect to him. I visited with him for two days, and heard him catechise from twenty to ninety children in a class—and some of them twelve or fourteen years old, and either beginning or concluding with the Lord's prayer. Many have made astonishing progress in Capers' Catechism, repeat the Apostles' Creed, sing a number of hymns, call the preacher "Mossa," and all shake hands with him when he dismisses, and tells them to be good children. The nurse, whom the missionary and all call "mau-ma," collects them together at his bidding. She occasionally and with a good deal of authority tells them all to "*un-sar*." After calling for, and visiting the aged and infirm, he leaves for another similar scene, and sometimes not more than one mile off, on a plantation owned by the same person. The slaves live in neat frame cabins with brick chimneys, about fifty feet apart, in single and double rows, and situated in the dryest and most healthy spots. The children are well clothed, and, with a few exceptions, wash their faces and brush up when they are to be catechised.

Sunday, 6th inst., I preached at White Hall to the proprietors' servants at 10 o'clock A.M.—the very kind gentleman and lady with their children were present, to encourage the cause and show that they approved the mission and wished it success. This was as it should be, and I pray that the Lord bless them. At 12 o'clock I preached at Copenhagen to a large audience under a barn-shed, and near by I saw the frame of a church, which the worthy proprietor is preparing for his people. At 2 o'clock P.M., I preached to a large company in a barn, and baptized a child of one of the most noted managers in the mission. At 4 o'clock I preached to a large congregation of Mr. Blake's servants in his barn,

and administered the sacrament of the Lord's Supper. Brother Bowman gave a short exhortation and concluded the services at each place. To me it was an interesting day. I had never seen so many men and women together, whose dialect, color, and general features were so much like those of the children of Africa. Ethiopia seems to be stretching out her hands to God; and the long neglected race, now instructed in the way of salvation, hail the missionary as the messenger of good.

The work of the day being over, we were conducted by our most estimable brother, Dr. Henderson, to his house, where we spent a pleasant night. The next morning we parted, and I set out for the Savannah River Mission, through Prince William's Mission and Okatee Mission.

Yours truly,

JOHN EARLY.

April 10, 1856.

#### ANOTHER LETTER FROM BISHOP EARLY.

##### *Savannah River Mission.—Etc.*

MR. EDITOR: Since I wrote you on the 10th inst., I have visited the Savannah River Colored Mission. I found the missionaries in good health, and doing well, and was conducted by Brother Crook to some of the plantations; heard him catechise the children, and saw, with my own eyes, the improvement now being made in the social and moral condition of the benighted sons of Africa in those low grounds; and I am more than ever surprised, that any planter who sees the improvements in knowledge, in morals and in discipline, made by our mode of visiting and instructing their servants, should hesitate to invite our missionaries to their plantations, and afford them all the facilities necessary and proper to successfully carry on their work.

This is truly missionary ground, and I am sure that our friends would regard it such if they could look upon the numerous settlements in those rich swamps, that are to a great extent secluded from the rest of the world, without religious instruction, disregarding the Sabbath, and violating all those high moral principles, that make society valuable, and that endear and perpetuate family ties; and so far from withdrawing their contribution they would enlarge them, for the religious culture of those fields, though the owners of the slaves should totally fail to afford the means of support to the missionary.

Originally, some of the planters supposed that it was necessary to keep their slaves away from all others and, especially, from the gaze of intruders; and a number of the planters were either members or advocates of other churches and wished to have their servants instructed by their own ministry, and could not see the necessity of employing or encouraging the Methodist ministry, until their own ministry failed to do the work. Others were opposed to the Methodist ministry, until the Church was divided between North and South, because of the constant agitation on the subject of slavery; and it is said, that while some of the managers and overseers have been most excellent men and friends to the missions, others have been greatly opposed to the presence of the missionary and to the introduction of religion on the plantations; and that, in many instances, they have had great influence with the planters, who generally reside on the premises but a short time, if at all. Some

of these difficulties have been removed; the parties concerned, having in many instances, been better advised, have felt it their duty to have their slaves religiously instructed, and the sacraments of God's house administered to them. They have seen the salutary influence of the minister's presence and of his religious training, on both the peace and the morals of their servants, and, with but few exceptions, the planters have but to understand our mode of operation, and see the practical influence of our system, the good imparted to their servants and their high obligations, to encourage religious instruction; thus they will partly increase their contributions, and make them what they were never made before; so as to render it no longer necessary for others to pay the missionary where services are confined to those plantations.

In this connection I take occasion to say that the preacher who spends the week either as a school-teacher or planter, is not the man for one of those missions or any other pastoral charge. The sick must be visited, the children must be instructed, the dead must be buried, and missionary appropriations for a man *who lives at home* and only preaches on Sunday, whether to the servants or to their masters, can not and ought not to meet with popular favor. Very many of our tried and whole-souled local preachers will preach well nigh every Sabbath, frequently visit the sick and bury the dead too, and yet they neither ask nor receive appropriations.

On Sunday morning, 12th, at 10 o'clock, I preached and administered the Lord's Supper in a small plantation church at Moreland, opposite and in sight of Savannah in Georgia. At 12 o'clock I preached to about 120 slaves, some in a cabin, but most of them on chairs, benches, etc., at the front door, with the breeze blowing strong in my face. At 4 P.M., I preached in a small but genteel church, with backs to the seats. Brother Crook exhorted and concluded the services, in every instance. I returned to Moreland near night, when their principal leader insisted that, though, in ordinary circumstances, I would be entitled to the credit of a full day's work, yet, as they might never see me again, and as I had given them breakfast in the morning, I must close the work of the day by giving them a good supper. It was enough: I attended to their wishes, and in return received their blessing. The same leader thought it was too much for me to work for them without their making some return, and supposing that I could carry them home, kindly offered me as the best he had to give, a quantity of fresh eggs. I thanked him and excused myself from taking them, as I lived hundreds of miles away and could not carry them.

Monday morning, 14th inst., Mr. Smith, the manager, kindly provided me a fine boat, with four hands, who brought me over to Savannah in fine style, accompanied by my esteemed Brother Crook. May a gracious providence preserve him and his family, and bless him and his interesting colleague, in their work of faith and labor of love.

So sensible am I of the importance of these missions that I resolved, Providence permitting, that I would visit those missions again, with Cooper River, Jehossee Island, and others, next March and April.

I am greatly pleased with the missionary and other work in South-Carolina, yet permit me to express my extreme regret that, in many instances, our members and friends who live in ceiled houses themselves, and are there surrounded by every comfort, have assumed to be so

plain, humble, and easily satisfied, as to build cheap and indifferent houses to worship in, while other denominations, more awake to their interests and duty, have built nice churches, and superseded us in our own communities; and in some instances, by this commendable policy, other denominations have monopolized towns and villages, surrounded and originally under the influence of our people. And in some instances, this commendable zeal of others has enabled them to use the means of our own friends to build churches and schools to our exclusion. This should not be so; for in some, if not in many instances, we are criminally delinquent, and the remedy should be applied, the error should be corrected, and the evil removed from among us here and elsewhere; for it is not confined to these bounds. Yours truly,

*Savannah, 15th April.*

JNO. EARLY.

#### AN ANNUAL GIFT.

One "Old Solomon" appears once a year by his offerings to the editor of the *Richmond Christian Advocate*. The editor introduces this Ethiopian prince:

"Our old friend appears in our columns once more. He greets us annually with a contribution. Last year he told us his donation was the fruit of his savings in the sale of 'fish and oysters,' and was governed by the fluctuations of the trade; as God prospers him, so he gives of his earnings to the cause of Christ. Who does not wish that Old Solomon's net may be always on 'the right side of the ship?' Providence has been more propitious we suppose, the past season, and as a thank-offering the contribution is enlarged."

And here is the "appearance," unvarnished:

"BRO. L. M. LEE: Inclosed is mi superipsion this ear to the miscionary. trak and bible cociety, twenty dolers to miscionary, five to trak, five to bible cociety—makes thirty altogether. i wish i was able to cen mor. i read your paper sometime when I can get. mi brothers lend it me some times. i hop this will go saf to you and the Lord send whar it is most nereded. mi best christian love to you from one of brothers in christ Jesus our lord. Your friend,

OLD SOLLOMAN.

"June 7, 1856."

#### HANDSOME DONATION.

Two young ladies, the Misses Brown, of Kentucky, presented a new carriage, valued at *six hundred and fifty dollars*, to the Missionary Society of the M. E. Church, South. The special object of the donation is to aid in the mission to the colored people of the South.

## CHAPTER X.

## HISTORICAL SKETCHES.

## METHODISM IN CHARLESTON.

IN the "Annals" for 1855 we gave XIX Numbers under this caption, bringing the history down to 1812. The series, which is from the pen of the Rev. Francis A. Mood, of the South-Carolina Conference, has been finished, and we supply the remaining numbers. Mr. Mood has done good service to the Church, not only in presenting so much useful information, but also in setting an example which we hope will be largely followed in the collection of local church history.

## No. XX.—THE FIRST CAMP-MEETING.

IN the previous notices of Methodism in Charleston, a narrative has been given of the principal events occurring yearly, from its establishment in 1785, until the year 1813. It is my purpose now, merely to sketch the chief events occurring from that time until the present, without special reference to the order of time. John Collingsworth was the Presiding Elder of Edisto District, for 1814, in which district Charleston was included. Alexander Talley, John B. Glenn, and Samuel Dunwoody, were the preachers of the station. The Presiding Elder was in some respects a remarkable man. He was powerful in prayer, and seemed possessed almost of an almighty faith. It is of him that it is related, on one occasion, passing through the State of Virginia, his righteous soul was vexed, upon seeing the land wholly given to tobacco. He preached, and after a fierce denunciation of the vices of the day, the one of tobacco included, he got down to pray. He presented the wants of the congregation in an earnest manner, and there besought the Lord to convince the people of their error in spending their time and means and toil in cultivating a noxious weed, that should have been devoted to the production of healthy produce. He prayed the Lord to signalize his disapproval, by destroying the crops then in a flourishing state, if nothing else would convince them. Sure enough—who will say it was not in answer to his prayer?—a terrific hail-storm passed through that section during the afternoon, knocking up, or rather knocking down, the prospects of the old Virginians for a bountiful crop; for the fields were torn up most sadly. An ungodly old planter, who was one of the sufferers, and had heard of the preacher's demonstration, the next day, mounting in hot haste, took after him. Riding up to him as he jogged along over his saddle-bags, in fierce wrath he demanded: "Are you, sir, the Methodist preacher who prayed the Lord to destroy my crop of tobacco?" He replied: "My name is Collingsworth; I preached yester-

day in the neighborhood, and prayed the Lord to show his disapproval of raising tobacco." "Well, sir, you are just the man I am after; I am ruined for this season, and I have come to take my revenge out of you, sir," at the same brandishing a frightful looking wagon-whip. Commencing to dismount, the old man coolly replied: "Well, if I must be whipped for it, I suppose I must submit; but take care that before you have done, I do not pray the Lord to overtake you with something worse than overtook your crop." That thought had never entered his mind. Hastily putting spurs to his horse, he galloped off, glad to try if possible to get out of the reach of the prayers of such a man.

Under his auspices the first Charleston camp-meeting was held. The spot selected for the purpose was upon Goose Creek. Large congregations attended, and several times the services were marked by overwhelming displays of the divine presence. The service most strikingly signalized in this respect, was the one of Saturday night. Samuel Dunwoody preached, from Ezekiel's vision of the Dry Bones. His sermon on this occasion is spoken of as one of the most powerful ever delivered by him. From a silent, rapt attention, the throng was gradually melted to tears, and finally the speaker's voice was drowned amid the cries and sobs and shouts of the multitude. An invitation was extended for mourners to come to the altar, when a general rush was made in opposite directions, many hastening forward to obtain the prayers of the pious, and numbers endeavoring to make their escape from under the arbor. Many of these last, overwhelmed by their sense of guilt even in their flight, fell to the earth in every direction as if smitten by the hand of death, and until the dawn of the Sabbath, from under the arbor, the tents, and over the ground, the voice of weeping and intercession was heard. This scene was renewed under the sermon of Mr. Collingsworth, and a number were added to the Church as a result of this meeting. The camp-meetings for the city have been continued with occasional interruptions until within the last four years. We are glad to learn that active measures are now on foot for the renewal of this annual gathering. We pray success to the effort. There are those who think such a meeting superfluous, with all the other church privileges enjoyed in the city; but whether it may be accounted for physiologically or religiously, our ministry rarely have failed in accomplishing much on occasions of this kind. The preachers preach better, and the people seem to hear to more profit. Besides, for the city, we can conceive of nothing more calculated to promote a union of feeling, sentiment, and interest, between the different charges, than a joint meeting of this kind. And if affording sound doctrine, and Methodist preaching to a large multitude, who never hear any preaching or other religious service, be an argument, surely the camp-meeting should be continued. The thoughtless, unconverted multitude of Charleston, the thousands for whom no church accommodation is provided, should, *must* be reached, and if the camp-meetings be too inconvenient or expensive, let some form of street preaching be devised. It is worthy of mention in behalf of the utility of the camp-meetings near Charleston, that some twenty of the active itinerants of the South-Carolina Conference, trace their conversion to God at these annual festivals.



## No. XXI.—THE AFRICAN SCHISM.

During the year 1815, under the administration of Anthony Senter, Preacher in Charge, a careful revision was had of the state of the colored society. They numbered at that time about four thousand. Upon a careful investigation of the conduct and management of their monetary affairs, much corruption was found to exist. Up to this time the colored official members were allowed a distinct Quarterly Conference, and their collections, taken up by their leaders and preachers, were held and disbursed by them. Mr. Senter, upon the discovery of the improper workings of this system, required of them to deliver the collections, according to Discipline, into the hands of the stewards. And their church trials, also, which had been hitherto entirely among themselves, to be conducted in the presence of the Preacher in Charge. His proceeding awakened considerable opposition among the leaders, particularly after abolition of the quarterly conferences, and their opposition soon awakened quite an agitation among the colored membership. This agitation was secret in its character for a long time, and during the two years of this hidden movement the enormous increase of two thousand was reported. It appears, as was afterwards developed, that a regular scheme had been devised for the formal secession of the disaffected ones from the Church, and as a preparatory step two of them had gone to Philadelphia and obtained ordination, with a view of assuming the pastorate over them. Measures were also commenced by them to obtain possession of Bethel Church by legal process, because, as they had heard by tradition, the colored members at the time of its erection had contributed liberally towards it. For two years their plans were being matured, and they awaited a pretext for a demonstration. An occasion was afforded in the erection of a hearse-house upon their burial-lot on Pitt street. This lot, it will be remembered, was the gift of Mr. Bennett, and it was only a benevolence to them in allowing them its use. Upon the Trustees paying no heed to their protests against the erection of the house, great excitement ensued, and at the time fixed upon for the deploy, at one fell swoop nearly every leader delivered up his class papers, and four thousand three hundred and sixty-seven of the members withdrew. None but those who are accustomed to attend the churches in Charleston with their crowded galleries, can well appreciate the effect of such an immense withdrawal. The galleries, hitherto crowded, were almost completely deserted, and it was a vacancy that could be *felt*. The absence of their responses and hearty songs were really felt to be a loss to those so long accustomed to hear them. Comparatively a few, numbering thirteen hundred and twenty-three, who had hitherto found the Methodist preachers their best friends, hung bravely to the old side. The schismatics combined, and, after great exertion, succeeded in erecting a neat church-building at the corner of Hudson and Boundary (now Calhoun) streets. Their organization was called the African Church. They, however, were never permitted to worship regularly in their own building. They dragged out a miserable existence until the year 1822. In that year, upon the discovery by the authorities of an intended insurrection among the blacks, the church-building was demolished by their order, and a deserted burial-place is all that is left to mark this singular movement. Numbers of them, like



all real schismatics, found the new scheme did not work as well as they had expected, and returned again to the Methodist Church. Large numbers connected themselves with the Scotch Presbyterian Church, and the rest were pulled and scattered. Thus the eventful history of Methodism in Charleston was marked by another schism.

#### NO. XXII.—THE CESSION OF TRINITY CHURCH.

An account has been given, in a previous number, of the Hammet schism and the circumstances leading to the erection of Trinity Church. Mr. Hammet continued to preach in it until the year 1813. Early in that year his health, hitherto precarious, failed entirely, and he died, on May the 15th, under very melancholy circumstances. He was buried back of the pulpit of Trinity Church, and his remains now lie under the pulpit of the new building. For a year or two, the congregation were without a minister. In the deed by which the church property was secured to Mr. Hammet during his life, it was provided, that at his death it should be the property of a Mr. Brazier, during his lifetime, and then to be at the disposal of the congregation; Mr. Brazier acting as pastor while he lived. His name has been previously mentioned as being a convert of Mr. Hammet in the West-Indies. Upon the death of their pastor, the congregation wrote to Mr. Brazier, informing him of the provisions of the deed, and requesting him to assume the pastorate among them. He came to the city, and preached a short time, but, from all accounts, not to the great admiration of his congregation. About this time the Rev. Mr. Frost, rector of St. Philip's (Episcopal) Church, from a rupture among his congregation, had determined upon the erection of a church-building for the accommodation of the party favorable to him. Discovering that Mr. Brazier was not sanguine in his attachment to his church, he made proposals to him for the purchase of Trinity, to which he assented, and the church-building, graveyard, and parsonage, were all relinquished for the sum of \$2000. Pews were immediately erected, and the church dedicated by the Bishop, according to the forms of the Episcopal Church. This proceeding, however, aroused the violent hostility of Mr. Hammet's members, and they instituted proceedings in law for the recovery of their buildings and land. While the suit was pending, the counsel for the plaintiffs expressed to them the opinion that could they obtain peaceable possession, it would enhance the probabilities of the suit in their favor. Shortly after, while public service was being held by Mr. Frost, one of the Hammetites who happened to be present, observing where the keys were hung, quietly slipped them into her gown pocket; and after service there was no small ado, by the newly-appointed officers of the church, over the keys so suddenly lost. Meanwhile messengers were dispatched to the absent Hammetites, who hurried to the rescue, barred up the windows, and locking themselves in, held peaceable possession of the building. Several months intervened between that occurrence and the decision of the question by the court, yet the church was never empty of its possessors: here, they slept, sewed, and ate, and it was not a little singular to see the grave old matrons seated in the church before the windows, plying their needles with the doors carefully barred and watched against

presumptuous intruders. It has been whispered that one Charlestonian was honored with old Trinity as his birth-place; for this we can not vouch: his name at least has not escaped oblivion. Upon the decision of the court against the claims of the new preachers, the congregation who remained, made proposals for the cession of the property to the Methodist Episcopal Church; this was acquiesced in under the following agreement. The paper, after enumerating the members and their families, reads: "The above-named members of the Primitive Methodist Society aforesaid, are to continue members of the aforesaid Society during their natufal lives, and at their death they and their families have the right of being buried near where their relatives have been buried. Nevertheless, nothing is to be so construed as to oblige the officiating minister to administer the Gospel ordinances to any who should live immoral lives." The son and daughter of the late Mr. Hammet are included in the provision for burial, and should they ever be in want of pecuniary aid, they are recommended to the liberality of those having control over the funds.

### No. XXIII.—1818 TO 1833.

From the time of the accession of Trinity Church in 1816, and the schism among the blacks in 1818, the Church in Charleston for the following fifteen years enjoyed uninterrupted peace and prosperity. During that time, the molestations from rude men and mobs, which we have hitherto had occasion so frequently to notice, entirely ceased. The congregations were generally large, attentive, and respectful, and frequently the power of God was displayed in the salvation of souls. A just idea of the state of the Church about this time, may be gathered from a report presented at the Fourth Quarterly Conference of 1831, by the preacher in charge. The Third Quarterly Conference had passed the following preamble and resolutions:

"From information adduced before the Quarterly Conference, we have reason to believe that a number of the members of our Church here do constantly neglect partaking of the ordinance of the Lord's Supper, while others attend but seldom: therefore,

*Resolved*, That each class-leader be requested to make a special report to the preacher in charge, specifying who of the members of his class constantly partake of the Sacrament, who partake but seldom, and who do not partake at all, and that the preacher in charge be requested to report to the next Quarterly Conference."

The following is the report:

"According to a request from the last Quarterly Conference, that information be furnished the preacher in charge, concerning the attendance of our members on the Sacrament of the Lord's Supper, the following statement is submitted. There are in the Methodist Episcopal Church in Charleston six hundred and twelve white members, divided among twenty-six classes. Of these, after a proper investigation into the subject, it is found that about four hundred and ninety-five are regular and constant communicants, thirty-six commune occasionally, leaving a remainder of eighty-one who do not attend upon this ordinance. We may mention, however, that there are seventy-six members on trial,

now in the church. Among these, there may be some whom we, ourselves, should prefer to remain a little time in a probationary relation to the church, before attending upon this sacred ordinance. Again, there are many who, not having satisfactory conviction of their acceptance with God, feel some conscientious scruples on this subject. In all cases of the kind which have offered themselves to the notice of the ministers of the station, suitable efforts have been made to correct the evil, in some instances, we trust, with success. But observation too clearly proves that we may, in these times, appropriately adopt the report of Mr. Wesley, concerning another and earlier period of Methodism, that there are many in our Societies who neither repent nor believe to this day.

"We have only to add our sincere prayer, that our successors may be more wise in their administration of discipline, more successful in their efforts to build up, enlarge, and establish the cause of Zion, the interests of which we have endeavored, however feebly, yet sincerely to promote."

(Signed)

"NICHOLAS TALLEY,

"Preacher in charge."

With the facts stated in the church books, taken in connection with the above report, we think no Methodist Society, at any period, could have given better evidences of a wide-spread piety, or more decisive indications of genuine prosperity. In the short period included between the years 1818 and 1833, the church in Charleston had nearly doubled its membership, having increased from three hundred and fifty to six hundred and fifty. In the same time, the colored membership had been tripled, presenting in that time the enormous increase of over two thousand. The Quarterly Conference had become a large, influential, well-informed body, numbering frequently, at its sittings, between twenty and thirty. The classes were well attended, and a numerously-attended young men's prayer-meeting, at which conversions were frequent, were all in active operation, promoting the interests of the Church. No difficulty was found in meeting the expenses of the preachers and their families, and the church, out of debt, was yearly adding to its real estate; in fact, every thing seemed to promise a glorious career of uninterrupted success for Methodism in the city, when, suddenly, in the midst of all that was cheering, clouds and darkness intervened, and a lasting blow was again struck at its advancement. "Behold how great a matter a little fire kindleth."

#### No. XXIV.—THE SCHISM OF 1834.

In a previous article, the large size of the colored membership has been mentioned. At the time to which we are now about to allude, the colored portion of the membership was rapidly recovering the injury sustained by the schism of 1818, and was enjoying great prosperity. They numbered in 1833 over three thousand. To accommodate such multitude with comfortable church sittings, was a matter of no small difficulty. Cumberland, Trinity, and Bethel, though having each, galleries around the entire body of the building, could not accommodate unitedly, at the utmost, more than fifteen hundred. To afford additional

accommodations, as well as to afford convenience to the aged and infirm, at the instance of Bishop Asbury, in each church a paneled division was erected near the doors, which was generally known as "the Boxes." It appears that after the erection of the boxes, when the white congregations were small, a few of the older free persons of color were accustomed to take their seats beyond the boxes in the body of the church, and what was conceded as a privilege, became finally to be claimed by them as a right. Gradually others among the colored people seeing the privilege of certain ones not interrupted, began also to pass the barrier of the boxes, and their boundaries were finally so much enlarged as to encroach seriously upon the comfort of the whites. As early as the year 1829, complaints on this subject were formally presented to the Quarterly Conferences, and a correction of this evil requested from that body; for it had become not an unfrequent occurrence that some of the whites were compelled to leave the church, their seats in the lower part of the church being preoccupied by colored persons, who refused to surrender them. Complaints were renewed to the Quarterly Conference in 1830, and as a step toward the correction of the evils complained of, it was determined to appoint a quarterly committee of two for each church from among the official members, whose duty it should be to maintain order in the several congregations. The appointment of these committees was continued until 1833, when difficulties of a more serious nature arose.

In that year, Dr. Capers was stationed in the city, and his preaching generally attracted crowded white audiences; and the complaints about the sittings of the colored people became constantly greater. On one occasion, the preacher in charge being complained to on the subject, told those complaining that they should not trouble the preachers on that point, as it was properly the business of the members to arrange the sitting of the congregation. The committees last appointed to preserve order were almost entirely from among the young men of the church, who felt fully empowered by these remarks to proceed in the matter as their judgments should dictate. The result was that a few Sabbaths afterward when Bethel Church was crowded to overflowing, upon some of the colored people refusing to vacate their seats for the whites, the committee forcibly ejected them from the church, and upon their returning the Sabbath following, their expulsion was repeated. This proceeding produced quite a sensation in the church: some who had been annoyed, highly applauding their course, and others who sympathized with those long sitting there, reprobating it as harsh and unkind. Some reference was made to it by one of the preachers at the love-feast following, and his remarks, conveyed to the committee probably in an exaggerated form, gave them great offense, and as far as the beginnings of this unhappy affair are traceable, it commenced just at this point. After mutual explanations, this wound was healed, and as all parties felt the necessity of completing some arrangement, by which these complaints among the whites should be properly met, at the ensuing Quarterly Conference resolutions were passed recommending some inconsiderable alterations about the boxes, by which all of the slaves should be sent into the galleries, and the seats on the lower floor secured for the free persons of color. A committee selected from among the young men was appointed to convey these resolutions to the trus-

tees, which was also authorized to collect money to defray the consequent expense.

A disagreement between these parties ensued. What appears to have been a commendable spirit of energy and activity on the part of the young men, was set down as a spirit of innovation or rebellion, and they were treated accordingly. They were foiled in every attempt to carry out what they seemed to have regarded the general wish of the membership. They became factious, and finally organized a party in the church so as systematically to accomplish their intentions. This step produced an entire estrangement of feeling between the preachers and older members on the one side, and the young men's party on the other. The young men from endeavoring to correct a local evil, with their feelings imbibited, finally repudiated some of the important features of the Discipline, and they were accordingly arraigned for church trial.

At this juncture a compromise was offered by Bishop Emory, but it seemed never to have been fully acquiesced in by both sides, and after the suspension of hostilities for a while, before the compromise was consummated, fresh difficulties arose, and after unparalleled excitement, nine of the most prominent were expelled from the church. Upon their expulsion about one hundred and sixty-five members withdrew and organized under the discipline of the Methodist Protestant Church. This must be regarded as infinitely the greatest misfortune that has ever overtaken the Methodist Church in Charleston. At one blow the Church was deprived of a large body of intelligent young men, who probably combined the larger part of the energy and activity of the membership, while at the same time from the attendant excitement, a tremendous shock was given to the spirituality of the church.

#### NO. XXV.—ASBURY CHAPEL, ETC.

At a meeting of the trustees of the church, held September 2d, 1834, the following resolution was passed: "*Resolved*, That it is desirable and expedient to have a chapel somewhere in the south-west part of the city, west of King street, not farther north than Queen street, nor farther south than Tradd street." A committee was accordingly appointed to purchase a suitable lot, and to make arrangements for the erection of a building. The lot at the corner of Broad and Logan streets, then containing a large building, known as the "Academy of Fine Arts," was purchased, and the building arranged with galleries and pews, was dedicated to the worship of God, and called Asbury Chapel. Services were held in it until the middle of the year following, when it was lent for some time to the congregation of St. Philip's (Episcopal) Church, which by a disastrous fire had been deprived of their church building. Public services by the Methodist preachers, being resumed in it, they were as before attended for several years by large, intelligent congregations, but in the mean time St. Peter's (Episcopal) church was erected a few squares above, on Logan street, which so materially affected the congregations at the chapel that its sale was determined. It was purchased in 1837 by a Mrs. Seabrook, whose spacious dwelling constitutes what was formerly Asbury Chapel.

Soon after this, it was determined to erect a spacious brick church upon Cumberland street. Accordingly, the old church, the scene of so many interesting occurrences, was taken down, and the corner-stone of the new building laid with appropriate ceremonies in 1838. The building had progressed favorably, when a devastating fire swept over the city, destroying several millions of property. The portion of the new building that was erected was ruined and Trinity Church also was consumed, so that at once, the Methodists were deprived of their two principal houses of worship. Through the kindness of the congregation of St. Philip's (Episcopal) congregation, they were provided with a temporary place of worship in a large building erected for their own use, while their new church was in process of building, and which was known as the Tabernacle; while services were provided for the blacks in the "Old Circus," which then occupied the corner of Queen and Friend streets. The injury done to the new building, with their other losses, seriously embarrassed the trustees, and they were consequently compelled to modify the plan of Cumberland Church, so as to reduce its cost. Measures were immediately begun for the rebuilding of Trinity, and the two buildings were completed at a joint cost of \$57,000. They were both dedicated during the summer of 1839—Dr. Capers conducting the dedicatory services of Trinity, and the following Sabbath the Rev. James Sewell those of Cumberland.

It is to be regretted that the trustees were induced to attempt the immediate reërection of Trinity. After the "Great Fire" as it is now called, so many buildings were to be erected, that labor and materials could only be had at exorbitant rates—and the consequence was, the erection of the plainest buildings at the highest cost. The wisest plan, at present view, would have been the completion of Cumberland on its original plan without debt, and, after a year or two spent in obtaining subscriptions, to have undertaken Trinity, when material and labor were cheaper. As it was, the erection of the new churches left them encumbered with a heavy debt, which was not entirely liquidated until 1852. Had the trustees been left to their own preference, it is probable they would have erected a temporary building for one of the congregations until the necessary funds could have been collected for the erection of a new building; but the morning after the Great Fire, the City Council met and passed an ordinance prohibiting the erection of wooden buildings in the city; thus leaving no alternative to the trustees but to put up a brick church or leave the congregation without a place of worship. No one looking at the plain edifices, which were then erected, would suppose that they were erected at such a large cost; yet it was unavoidable, for the reasons noticed, and the contractor for Cumberland was so crippled by the losses sustained on the building already commenced, that the trustees were compelled to give more than originally promised, or he would have abandoned its erection.

#### No. XXVI.—DIVISION OF THE CHARGES.

Methodism in Charleston, in its enlarged form, as it was found in 1842, as has been shown, was the result of a gradual but constant growth. The labors commenced by Bishop Asbury and his compeers

on February 27th, 1785, in the deserted Baptist meeting-house on Church street had been steadily continued by his successors until the Methodists, though long struggling with many difficulties, had risen to be a numerous body in the city. In 1842, though numbering four church buildings with a membership of five hundred and thirty-five whites and thirty-five hundred colored, they were all united under one charge. One board of stewards, one of trustees, managed the affairs of the church in the city; and though several preachers were sent to labor there, but one was put in charge. In the year mentioned the necessity for a different arrangement began to be felt; for the responsibility of such a charge seemed too weighty for any one man to assume. But as the writer believes that the radical change of policy, from complete union to entire separation, has been of disadvantage to the Church in Charleston, he will endeavor candidly to present the advantages and disadvantages of the former system, and submit the modification of the original plan which he believes might yet be adopted, with decided advantage to all concerned. And this will be his apology for so abruptly leaving the narrative and entering upon an argument.

The disadvantages of the united charge were certainly considerable to the preachers, particularly to the preacher in charge. Here were over five hundred whites and thirty-five hundred colored, all under his care; and he alone was responsible for mismanagement. "The care of the churches" fell upon him. This of course was felt to be a grave responsibility; and few of the preachers felt adequate to its fulfillment. Then, too, a considerable disadvantage was felt in the performance of pastoral duty. No one ward or section could be claimed by either, and there was consequently such a wide field for cultivation, as to be almost disheartening, as it was impossible to see each member frequently. A difficulty, too, was thought to exist in their church having no one man as its pastor; and the interest of its members not being sufficiently awakened in either preacher, the feelings arising from the endearing relations of pastor and people never could properly obtain. A disadvantage to the people and one which had in some instances been a subject of complaint, was the exclusion of some of the members from the week-night meetings, on account of the great distance of the central church from their residence. It was objected, too, that the public was ignorant of whom to depend upon as the pastor, and that there was consequently an indefiniteness, which, in contrast with other churches, was regarded as a disadvantage. And it was supposed, that, somewhat on the principle that "competition is the life of trade," if the churches had a distinct organization, a commendable rivalry, and therefore an activity and zeal would obtain among each, which did not previously exist.

Allowing the objections their full force, they are perhaps, not as absolutely weighty as they appear at first sight. The care of this large body could have been, and was, to a great extent, distributed among all the preachers sent to the city. The disadvantage to the performance of pastoral labor proved in some instances an advantage, for if one of the preachers proved to be a negligent pastor, the faithfulness of the others compensated, in a measure, for the loss of his services; so that no part of the flock was ever without a shepherd, while at the same time they always had a preacher. The attachment to the preachers on our circuits does not seem to be diminished, because it includes a senior



and junior preacher. Their people love them both, frequently without giving either the preference. The distribution of the night meetings over the city, accommodated, we rather believe, all who desired to attend; and while competition gives life to rival firms, it is apt to amount to nothing more than jealousy, when it obtains among the same partnership; for what can compensate for associated effort?

So that while a change was demanded, and, perhaps, the very change that was made; yet now, an adoption of a modification of the former system, the writer believes, is the very thing that is needed to develop all the energy of the Charleston churches. And lest his scheme appear chimerical, he will, as briefly as possible, show some of the workings of the former system which he regards of unquestionable advantage. It is not, as some contend, a *permanent* pastorate that is needed in Charleston—no! never, never. Let us not invade the vital principle of itinerancy, for there exists no such necessity—but, rather, if any necessity exists at all, it is only the free workings of its already efficient machinery.

We subjoin for the curious a plan of the appointments for one Sabbath, as they were published weekly in the *Advocate*.

Plan of appointments for preaching in the Methodist churches, Sunday, July 30th, 1837.

	<i>Morning.</i>	<i>Afternoon.</i>	<i>Night.</i>
Bethel,	N. Talley.	J. N. Davis.	B. English.
Trinity,	B. English.	W. Capers.	J. Sewell.
Cumberland,	J. N. Davis.	N. Talley.	W. Capers.
St. James,	A. R. Danner.	J. Sewell.	G. W. Moore.
Tuesday eve., Aug. 1st,		Bethel,	J. Sewell.
Wednesday eve., Aug. 2d,		Trinity,	J. N. Davis.
Friday eve., Aug. 5th,		Cumberland,	W. Capers.

#### NO. XXVII.—DIVISION OF THE CHARGES.

It was promised in the last article to show some of the advantageous workings of the circuit system, a modification of which, it was suggested, might still be adopted in Charleston with success. The unity of the charges was of unquestionable advantage to the moneyed interests of the Church. The collections gathered from the four churches constituted a common fund, which was not inconsiderable when thus formed. Their moneyed power could therefore be concentrated on any one undertaking. If Trinity needed repairs, instead of being compelled to struggle under a debt from money borrowed for the purpose, their united strength met the necessity and left them prepared for its repetition in another direction. Up to the time of the division of the charges its real estate was being yearly increased, and at that time the church was in the possession of three parsonages and considerable other property. Since that time, there has been a yearly sale until one parsonage, with the church lots and buildings, is all that remains. The trustees found no difficulty in meeting the installments on their new churches, up to the time of the division of the charges; but the year succeeding its consummation, their books indicate a marked difference, and for years show



that they were threatened with the sale of the church buildings. In the support of the ministers the same advantage was felt. There was no strong or weak charge, but it was a joint effort to meet the entire cost. The circuit system was also possessed of advantages to the ministry. Preaching at different points on the same Sabbath the labor was less severe. The preacher could, for reasons well known to the craft, preach three times a day with comparative ease, when he preached at Bethel in the morning, Trinity in the afternoon, and Cumberland at night; but it became a very different thing when three distinct discourses were to be prepared for the same audience each Sabbath. Some have wondered that the preachers have entirely dropped their week-night preaching, etc., and yet think their labors great, while the preachers of the former dispensations apparently did more work with less complaint. The reason is obvious. *Each* man now has to do each week and each Sabbath, what *one* alone did on the circuit plan. The white leader's meeting, trials, etc., the colored leader's meetings, trials, etc., now occupy an evening out of each week for the four preachers; work, that was formerly attended to by one—so that as the labors are quadrupled, the privileges are necessarily curtailed. Then too a young man was yearly sent to the city who was drilled into the routine of city labor, which obviated the disadvantage of putting on the stations of the Conference inexperienced men.

The circuit plan was not without its advantages to the membership. The Quarterly Conference being made up of the four churches was a large, influential body, and its assemblage was an occasion of interest, while their united wisdom and energy were more equally and effectually diffused. The monthly love-feast being a gathering of the entire membership afforded a variety of Christian experience, edifying and exciting to the most luke-warm. The weekly prayer-meetings did not give the prayers of the stereotyped few; but were the gathering of the faithful from the four churches, and greater variety and interest were afforded. Then, too, there is something delightful to contemplate the complete unity that existed. It may be to the writer merely the sweet sensations of fond memory. All were co-workers, none rivals. Ephraim did not envy Judah nor Judah vex Ephraim. It did not require, in the appointments, a nice adjustment of talents, lest the influence collected in one church should eclipse that in another. Those that were of Paul or Apollos could be gratified, if they chose, without damaging the particular interest of any; while those with less discriminating tastes were also gratified.

One advantage must not be omitted as existing under the unity system, which from the facts to support it must be considered real, even if all the foregoing are fanciful. It was what we may term its colonizing tendencies. It will be observed that previous to the division of the charges a church had been added for every fourteen years of its existence. And if we include the Asbury Chapel extension, which it was intended soon to have renewed in another part of the city, a church had been added for every eleven years of its existence. But fourteen years have already elapsed, under the new *régime*, and no new colony is projected. This is not to be accounted for by our having fallen on degenerate days, or because our ministers are less faithful, but simply from the different position of affairs. No one charge is strong enough to

send out a large body of emigrants, and the attachments in each church prevent a joint attempt. The consequence is, it is not made at all. When all were one body they scattered their united force without diminishing the actual strength of any one point.

Now the modification of this plan to be suggested, is simply the formation of two circuits instead of one, the lower being constituted of Cumberland and Trinity, the upper of Bethel and St. James. By this means, the disadvantages previously complained of would be avoided and the advantages of the unity system be obtained to a great degree. If this seems to be "a step backward" or too bold an innovation, let there be at least a stated interchange, under the present plan, of pulpits, love-feasts, etc., etc. Or if neither of the plans will be submitted to, let a petition be had for a missionary to be supported by all the charges. Let him locate his family at some proper point removed from either charge; let him establish his Sabbath-schools, etc., by the assistance of the several churches; for be circumstances as they may, depend upon it, Charleston Methodism must again become aggressive, if she fulfills her mission to the "Queen City."

#### NO. XXVIII.—THE MINISTRY.

In reviewing the History of Methodism in the city, one can not but be struck with the fact that the large proportion of ministers who have labored there, have been men possessed of far more than ordinary abilities. It can be safely asserted that no denomination in the city can show the same proportion of gifted men as their regular pastors: none of them, the same constancy of sound, evangelical, eloquent popular preaching. Nor has it been the fitful, evanescent glare of an occasional preacher here and there in ten or twenty years; but since its first planting to the present time, the Methodist churches in the city have enjoyed the ministrations of gifted, holy men, whose abilities have only been surpassed by their untiring zeal and faithfulness. In the darkest hour of trial and persecution to the church, a respect was extorted from its worst foes, for a ministry, who so boldly and eloquently enforced by their lives and labors the great doctrine of holiness. The high grade of the ministry is indicated in the fact, that besides its first establishment by a venerated Bishop, four of the Bishops of the Church have at different times before their election to that office been stationed in the city.

Need we dwell upon the labors of the venerable Bishop Asbury, that prodigy of goodness and toil? It was at his instance that the establishment of a society was projected in the city, and it was a regular place of visitation until the last year of his life. Indeed, Charleston, with several points in Carolina, were among the last places he visited and preached at a few months before his death. Glorious old man! Who can fully speak his praises? Soundest in judgment, great in holiness, zealous and untiring in labors, for many years he travelled up and down the continent, preaching, praying, visiting, suffering, "then ceased at once to work and live." Is he not properly called the Wesley of America? Or rather should he not be styled the Apostle of the New World?

Enoch George was for one year a regular laborer in the city, and was

for several years Presiding Elder of Edisto District, in which Charleston was included. He labored there at so early a date, that nothing authentic can be gathered about his city labors—but it is enough for us to know that he belonged to the number of spotless worthies, who have held the highest offices in the gift of the Church. Fifteen years of the life of our late lamented Bishop Capers were spent in the city of Charleston, ten years as a regular pastor, four years as an editor, and one as Missionary Secretary; and during that time he never ceased to be honored and revered. Of the good accomplished by his pulpit labors, which were always given without stint, we have nothing by which we can form a proper estimate. Eternity alone can reveal it. Let one fact suffice. During his regular labors in the city a sister denomination, whose churches were frequently almost deserted from the general desire to hear the eloquent Capers, was enlarged by the establishment of two additional congregations. Of Bishop Capers' life in Charleston, what a history might be given of powerful sermons, crowded audiences, and remarkable conversions. How many affecting scenes might be depicted, occurring in sick rooms and on death-beds. And had a journal been spared to us, what a soul-stirring picture should we have of the triumph of our blessed religion, as in 1826, when stern death seemed to have already claimed him as its victim, and life seemed to be breathed anew into him in special answer to prayer; or in 1834, when fierce discord threatened destruction to the Church. And oh! who that used to see and hear him will not feel it a life-long privilege to recall those blessed seasons afforded at the Cainhoy, and Goose Creek camp-meetings, where listening thousands hung entranced upon his lips, and the divine glory seemed almost visible about his person, where stern hearts bowed before his eloquence as the oak before the hurricane, and the proud sinner quailed beneath his eye lit up with holy fire. Well may the Charleston churches mourn the absence of his venerable form.

Bishop Andrew also for three years was a stationed preacher in the city, and also for a term its Presiding Elder. His labors here were unreservedly bestowed, and met a just reward in the number brought into the church during his pastorate there. A goodly number of the converts of his ministry still remain, who are able to remember him as their pastor and spiritual guide, and who still grow warm when recounting his labors and successes in the city.

In Charleston, too, our admired Bishop Pierce labored as a stationed preacher, and that too in very troublous times, when were required "prudence, and piety, and patience all." And the older heads who heard his burning words of truth and eloquence, declare that his election to the Bishopric was nothing more than they had predicted many years ago.

But many columns would not suffice for a proper mention of each of the great and good men, who have in Charleston as elsewhere, been bright and shining lights. Some of their names have already been mentioned, and to the names of Willis Kendrick, Dougherty, and Dunwody, of early days, we mention among distinguished names of later days, Olin, Wightman, Summers, and Smith, all of whom the Church still delights to honor.

## No. XXIX.—ITS MINISTERS.

Methodism in Charleston has not only to boast of a ministry distinguished for learning and eloquence, but one characterized also by deep piety and fervent zeal. It may have been remarked in the brief notices already given of the ministers there, that one attribute was in almost every instance accorded them; and that was, their faithfulness and energy. I hate vain boasting, and will not indulge it; and in attributing this to each, it has only been done because it was strikingly developed in their lives. What candid heart does not swell with sublime emotions of admiration as it contemplates the energetic lives and the triumphant deaths of the early Methodist preachers. Many theories have lately been set afloat to account for the amazing success of the Methodist preacher—some of them plausible enough; but they may be all laid aside in the light of their untiring energy. Here was, here is now, the secret of their success: that with a sound creed, and working by a system wonderfully adapted to the wants of the masses, they combined with fervent piety an energy of spirit that became irresistible. No distance was too great for them to travel to preach the Gospel. No hovel was too mean for them to enter and minister the bread of life. No soul was too humble or degraded for their care and teaching. No time was inopportune, no labor too hard, no sacrifice too great, no danger too threatening for them to encounter. Day and night, amid the shivering blasts of winter, and the sweeping pestilence of summer, they were found praying, exhorting, preaching, and living for God. Illustrious immortals! oh! that our souls might more fully catch their holy zeal and transmit it to the latest ages of the Church. Charleston has, for many years, been subject to the periodical visitations of that fatal pestilence, the yellow fever, and with her sister cities she too suffered from cholera and different contagions. Previous to the establishment of the Methodist Church there, it had been from time immemorial, a settled custom for the Protestant ministry, at the first appearance of such diseases—Jonah like—to take passage for some distant port. So accustomed had their congregations become to this proceeding, that it was not uncommon for them to pay an extra dividend to hasten their retreat. But such a course was not consonant with the fervid souls of Wesley's followers. They believed that when the hand of God was laid in affliction upon his people, that then, if ever, they needed the care, attention, and sympathy of their shepherds. And although from their itinerant system, they were more exposed to danger than any other class of ministers, they always stood firmly to their posts. Not a few among them were honored with a call from their Master as they stood among the dead and dying, and like heroes, fell all covered with glory.

First among them was James King, a promising young man, only twenty-four years of age, who in 1797, made a glorious exit to the heavenly world from the scenes of sorrow and death among which he was called to labor. In the year following, fell John N. Jones, "worn out with pain and afflictions of body." In the impressive language of his memoir: "He was rapt up in the vision of God at the time of his departure." In 1804, Nicholas Watters died also of yellow fever. When on his bed of death, and weeping friends stood round him, after

many precious exhortations he said, "I am not afraid to die if it be the will of God. I desire to depart and be with Christ;" and soon after, exclaiming,

"Farewell, vain world, I'm going home;  
My Jesus smiles and bids me come,"

he passed triumphantly away. Then there was Jacob Rumph, than whom perhaps there was never a more godly, faithful minister. On the sacramental occasion preceding his death, while administering the communion, he exclaimed: "This day the Lord hath enabled me to be perfectly willing to die in Charleston." The truth of his exclamation was soon tested and proved real. With songs of praises he entered into rest, his countenance lit up with smiles of peace and triumph. In Charleston, too, Francis Ward took the yellow fever, which terminating in dropsy soon after, caused his death. He was an able minister of the New Testament, and it is recorded of him that like a scribe well instructed, he "brought forth out of his treasure things new and old." Here too the amiable and humble Asbury Morgan met his fate, falling a victim to the insatiable yellow fever, ere he had passed the noon of life. But as in life his unaffected humility, his meekness and affability were always present, so in death his peace forsook him not, and he left the world leaving a radiant path behind him. Here too in 1830, the lovely Thos. L. Winn was attacked by the same fatal malady, which rapidly developed his constitutional tendency to consumption, which soon hurried him away. He died in Camden, whither he had been removed in the hope of improvement by the change; but death had marked him as its victim. "As a preacher, altogether he richly merited the high estimation in which he was held; and what he was by the grace of God as a man and Christian, let his death-bed speak." Charleston, too, witnessed the death of that man of God, the Rev. Urban Cooper. While the shafts of death were playing thick and fast, and the same dire disease which had smitten his predecessors was snatching away many of the loveliest and best, he was found firm at his post. While ministering at the bedside of a brother minister, Rev. Dr. Flynn, of the Presbyterian Church, he imbibed the fatal contagion. But it did not meet him unprepared, for his spirit with joyful haste flew away to meet its God. This seems like a heavy tribute to pay to one city, and nearly all to one disease; but it has not been without its fruit. Their examples still live. They fell, but gained the victory in their death. The current has been turned, and for years, like the Methodist preachers, the ministers of all denominations, amidst the peril of disease, cease not to administer warning to the living and solace to the dying.

### No. XXX.—ITS MINISTERS.

Not the least significant fact in the history of Methodism in Charleston, is the large proportion of travelling preachers it has sent forth. The writer, however, is forbidden on this point to utter all he knows and feels. He wishes he could speak, but his disapproval of the too common custom of writing laudations of living men would prohibit it, even if no feelings of delicacy intervened. Let it be noted, however, in be-

half of both the living and the dead, how few locations have occurred among them; which, we think, may properly argue purity of intention at the outset. Germane to this, observe how few have left the Conference of their first choice.

The writer has included in the list of preachers, several who were not actually recommended from the Quarterly Conferences of the city; but, as they had lived, and were converted in the city, and made their resolutions to preach while there, he thought they could be properly enumerated among the sons of Charleston Methodism. He can not assert positively that there were no preachers at all who joined the Conference from Charleston previous to the year 1819, but the Quarterly Conference books do not make mention of any. They, however, were only imperfectly kept previous to that year, and indeed, several names are omitted even in later years, which the writer knew went out from thence and which he has mentioned.

1819. John Schroeble joined the Conference and located in 1821. Christian G. Hill joined the same year and located in 1823.

1820. Robert Adams, now living, a local preacher in the bounds of the Alabama Conference, located in 1836.

1824. John Mood and Joseph Galluchat, Sr. The first located in 1830, and now lives in the city of Charleston. The latter located in 1825, and died in the city in 1835.

1825. George W. Moore, who is now an efficient member of the S. C. Conference on Cooper River mission.

1827. John Honour, Sr., and John Coleman. The first died at his post in 1830, on Ashley River mission, from bilious fever contracted in the swamps where he labored. He was one of the first Missionaries to the colored people in the United States. John Coleman located in 1828.

1828. Samuel W. Capers, Matthew Bythewood and Wm. M. Wightman. S. W. Capers died in Camden in 1855, Matthew Bythewood located in 1830, Wm. M. Wightman is now President of Wofford College, S. C. Conference.

1829. David Allen, now a member of the Memphis Conference and one of the Professors in the Female College, at Holly Springs, Ala.

1833. Whitefoord Smith, supernumerary in the Conference and Professor in Wofford College.

1834. Charles S. Walker and Alexander W. Walker. The first, now Agent of Wofford College, the latter, an efficient preacher on Waltherboro' circuit.

1836. Robert J. Limehouse, located in 1848, and resides within the bounds of the Conference.

1838. Wm. P. Mouzon. An efficient member of the Conference, and stationed in the city.

1839. Abel M. Chreitzberg. Travels the Anderson circuit.

1840. Wm. H. Fleming, now stationed in the town of Sumter. John A. Porter, on the Graniteville and Aiken mission, and Dennis J. Simmons, now on the Orangeburg circuit.

1841. Henry M. Mood, now on the Bennettsville circuit, and James Wesley Wightman, teacher in Cokesbury School.

1842. Henry A. Bass. Located in 1854.

1844. Wm. Tertius Capers. Located in 1851

1845. Urban Sinclair Bird, whose health failed the year following, and he located.

1846. Osgood A. Chreitzberg, who located in 1852, and John A. Mood, now on Black River and Pee Dee mission.

1847. John T. Wightman, now stationed in the city. James T. Munds, a supernumerary of the Conference, and Benjamin Jenkins, one of our Missionaries to China.

1848. Elias J. Meynardie, now in the Barnwell circuit.

1849. Julius J. Fleming and Edward J. Pennington. The first now travels the Sumter circuit, the latter located in 1852.

1850. John Wesley Miller now a supernumerary of the Conference. Wm. W. Mood now on the Orangeburg circuit. Francis Asbury Mood in Columbia, S. C., and Charles O. Lamotte, who withdrew from the connection in 1854.

1851. Osgood A. Darby, now stationed in Wadesboro, S. C. Conf.

1853. Edward D. Boyden. A young man of great promise, who was sent for this year to the Conwayboro' circuit, but soon after entering upon his work was called to his reward. Joseph B. Cottrell an efficient member of the Alabama Conference, and now chaplain in the United States Navy.

1854. Samuel Barksdale Jones. Now the stationed preacher in the town of Spartanburg.

#### No. XXXI.—THE MEMBERSHIP.

It would take a much larger space than could properly be allowed in a newspaper, to give even a tithe of the many interesting anecdotes and impressive facts, connected with the lives, labors, and death of many of the members of the Methodist Church in Charleston. There have never been wanting among them men and women of great holiness, sterling worth and brilliant virtue. Many of them joined the church at a time, when by such a connection, they perilled their good name in the community. Many of them, for years, witnessed the scenes of trial and the alarming excitements, which over and again, threatened the existence of the Church; yet they quailed not, and by their integrity and consistencies, lived down and silenced the calumnies of its foes, and, in their deaths, fully vindicated the truth and power of the religion they had professed. A brief biography of each of these worthies, however interesting it might be, would of itself occupy many pages, and it will be allowed, therefore, only to make a brief mention of a few of them. To the names of those mentioned in Art. XI., among the male members of earlier date, may be added those of George Airs, Philip Reader, and Eliab Kingman, who were for many years Stewards and Trustees of the churches in the city. They came up to the disciplinary requirements of a steward, being men of solid piety, who both knew and loved the Methodist doctrines and discipline, and were of good natural and acquired abilities to transact the temporal business of the Church. The names of Amos Pillsbury, John Kugley, and Robert Riley, should be mentioned out of the list of class-leaders, as men of special qualifications for the office which they held. The first was possessed of a thorough knowledge of vocal music, and taught the singing-classes of



the church. He also compiled a book of sacred hymns and songs, called the Zion's Songster, which was at one time extensively used throughout the South and West, and at camp and protracted meetings.

There are also several, who lived within the recollection of many of the present living members. Jacob Miller, an humble, holy man, who for many years like Enoch, "walked with God." George Just, for whom the writer would fain express his love and admiration. He was a native German, unacquainted with the wisdom of the schools, but fully taught of God. For years he led the class, which numbered the largest, of the young men of the Church, many of whom, should this meet their eye, will quicken with the recollections of the exhortations, prayers, and tears, which he shared with them. Though an orphan from a foreign land, by his sterling integrity and undeviating consistency he won his way to an enviable position in the community, while, by his faithful attendance to duty, and his remarkable aptitude for encouraging, chiding, and guiding the young of his class, he obtained the universal confidence of the Church.

Nor should we omit the names of John Honor, Sr., for many years a local preacher of influence, as were also Duke Goodman, Joseph Galluchat, Sr., and Urban Cooper, whose names have already been mentioned.

Among the females of the church, there are many names worthy to be had in lasting remembrance. Mrs. Martha Kugley, the heroic woman who rescued Mr. Dougherty from being drowned by a mob, the particulars of which have been given. The wetting she received at the pump from the heartless ruffians who were the leaders in the infamous proceedings of that night, was the cause of her premature death. Like Mr. Dougherty, she was of a consumptive habit, and the cold acquired that wintry night, never left her, and she and Mr. Dougherty died about the same time. Mrs. Catherine McFarlane, whose house was for years the home of the preachers sent to Charleston, was long honored—for she felt it to be such—with the regular visits of Bishop Asbury while he stopped in Charleston; and was by special selection, the maker of the Bishop's knee-breeches. He used to say: "No one can suit me as Sister M." Mrs. Seavers, the wife of the steward of that name, was a godly woman, "full of mercy and good fruits." Miss Selina Smith, for years the house-keeper of the parsonage during the dispensation of clerical bachelorism, was truly an humble and devoted servant of God. Mrs. Matilda Wightman, another Dorcas, "full of good works and alms-deeds which she did," always ready for every good word and work, was a leading spirit in all of the benevolent and religious enterprises of the church. Mrs. Agnes Ledbetter, died but a few years ago at a very advanced age. The closing part of her life, with which many of the readers of this are familiar, was a faithful index of her whole previous course. When weighed down with infirmities and age, unable to go to the house of God and mingle with his people, her heart was still among them, and still alive to the interests of the church. By her needle, with eyes dimmed and hands palsied by age, she yearly earned a liberal contribution to the Missionary cause, while to every one who went to see her, she told of the goodness of God.



## No. XXXII.—THE MEMBERSHIP.

Time in Charleston as elsewhere has brought about surprising changes. The old ministers who planted the church—those faithful watchmen of Zion—have, most of them, ceased to utter their notes of warning, and are gone to their reward. And, one after another, the great and good and conspicuous among its early membership have gradually faded away, and been released from earthly toil. But a few among them now live to tell of the powerful and sometimes tragic scenes of earlier days. Old Cumberland, old Trinity, and old Bethel have each been removed out of their place, and so most of the members, who identified themselves with Methodism in those plain structures, have been removed to the family above. A few remain—the remnant of a larger band. Let them be duly honored while they live. Let them not be called “croakers” and “old fogies” and like terms—which they feel are hateful, and which sometimes find too ready an utterance—because they look back in their old age with eager admiration upon former days. We can not tell when we reach their station, if we be spared to old age as they have been, how our hearts, now younger and more hopeful, may be led to feel as if all the brightness and excellence were in our days of joy and hope. Surely it should be as much the privilege of old age to laud the former times, as it is that of the young to laud the present and the future. The epithets at least, sometimes so liberally applied, will not correct it, if it be an evil. The youngest and most earnest and most hopeful of us in the strife of the holy warfare, in which we are engaged, can not but feel our hearts dilate when we read or hear the old men tell of the wonderful works of God performed for Methodism in earlier days: when men, self-made in letters, wielded “the sword of the Spirit,” with such wondrous power and dexterity, that their congregations were smitten to the earth and as on the day of Pentecost, cried in beseeching tones: “Men and brethren, what must we do?” And do we not instinctively wish that this living power could ever abide with his ministers? And shall we sneer at the fond memories and sweet recollections, and the old men’s love of the olden times when they witnessed these things? Shall they be reprobated for a jealousy, however ill-judged or contracted, in behalf of the church which they helped to nurse, when in infancy and feebleness, and for which they were hated and despised? God forbid. Let them, if they choose, weep and lament and yearn for and with the Church.

The oldest living white member, as indicated by the church books, is Mrs. Sarah Venroe, who joined in 1804. She has, for over half a century, been permitted to worship with the Methodists in Charleston; and during all that time has maintained her consistency. There are, besides her, several other pious female members who joined forty and fifty years ago, and whose lives have ever been in accordance with their profession; as, Mrs. Susannah Seyle, who joined in 1811; Mrs. Catherine Mood, who joined in 1808; Mrs. Susannah Bird, who joined in 1809; Mrs. Charlotte Will, who joined in 1808; Mrs. Magdalene Brown, who joined in 1810; Mrs. Mary Chrietzberg, who joined in the same year; and Mrs. Margaret Just, who joined in 1807.

Among the male members but very few survive, and all their names

could be mentioned without occupying much space. The oldest male white member is John Mood, who joined in 1808; Abel McKee, who joined in 1810, is the oldest official member in the church, having been appointed steward and trustee in 1817, both of which offices he retained until the year 1848. He is now class-leader at Trinity Church. John Mood is a local elder, belonging also to Trinity, who having almost reached fifty years' connection with the Church, still lives and practises the doctrines and discipline that he embraced as many years ago; Samuel J. Wagner is still one of the most active and influential members of the church, and joined in 1811; George Chreitzberg joined in 1810, and though seldom permitted to worship with the brethren whom he loves, still lives a Methodist, or rather still lives a Christian; John C. Miller is also one of the oldest official members of the church. He joined in 1811, and was for years one of its stewards; Wm. Bird, a member at Bethel, is in the new as he was in the old house, always at his post. He joined in 1817. Not long ago the writer dared to remonstrate with him, finding him on his way to church on a very cold and wet evening. Said he: "It has always been my rule to allow nothing to keep me from church, which does not keep me from my daily business. I was at my business to-day, and it is my purpose to be at church to-night." A capital rule, which can be recommended to all. Henry Muckenfuss is one of the few who are permitted to tell of scenes occurring even before the Methodists preached at all in Charleston. He first joined at Trinity, under Mr. Hammett's ministry, and became a member of the M. E. Church, when the house was ceded to that church. No one living, it is presumed, can recall the time, when his venerable form has been absent from its place in church. God bless the old man, and spare him to us yet awhile.

#### NO. XXXIII.—THE COLORED MEMBERSHIP.

Were a stranger in Charleston, visiting the Methodist churches in the city, asked to point out what impressed him as the most remarkable feature of those churches, as contrasted with the other congregations of the city, it is very probable he would point to the large congregations of colored persons, who are every Sabbath to be seen filling the galleries. And to one made familiar with the prejudices of the community and the difficulties of the Church, probably the success of the Methodists among them, would be quite astonishing. It is a matter now of great ease, since prejudices have been out-lived, and false clamors choked down, to stand off and philosophize and surmise and speculate upon this subject. It is not my purpose to attempt either, but simply to say, that if any one desires to ascend to first causes, and to discover the hidden springs which brought about success, let him follow the history of the Church in Charleston back through all its vicissitudes—let him recall the patient endurance—the ceaseless, painful toil—the earnest, parental, affectionate care and attention of those holy men of God, who have lived and labored here, as their pastors.

The names of five thousand two hundred colored persons are enrolled in the city as members of the Methodist Church, and very many of them may be pointed out as patterns of humble piety. While much

of the success of the Methodist preachers among the colored population is traceable to the simple, earnest, and powerful manner in which they enforced Gospel truth—as we have just indicated—much more is traceable to the efficiency of the class system, and to the unwearied attention paid to their spiritual interests by the white members, and particularly by the preachers who have labored in the city from time to time. They have been “willing servants of servants for Christ’s sake.”

Much of the embarrassment thrown in the way of early Methodism in the city, is attributable to the jealousy and suspicion of its public men, about the success which attended the Methodist ministry among them. With the Church, as with individuals, good deeds are soon forgotten, while evil ones have a life-long remembrance. Not that the Charleston Methodists are conscious, at any period in their history, of having done evil; but a hue and cry was for many years maintained against them, though they were entirely innocent of doing any thing but good, and this undefined prejudice was always the basis of an argument against them by their foes. We fear, from all the evidence, now in the possession of the Church in the city, that this prejudice was stirred and kept hot against them, by jealous churches, who were either unwilling, ashamed, or afraid to do for the negroes, what the Methodists persevered in doing, and cheerfully continue to do.

And now, after unwearied pains and care have secured a large, pious, and consistent colored membership, and a persistent determination to save their souls has resulted in unexpected good, and has secured the influence and affection of the immense majority of the blacks—an attachment, too, which can not be broken or diverted—how painfully uncharitable and puerile does it appear to an honest heart, for jealous ones to be always sneeringly asserting, that: “Methodism is successful among the negroes, because it is only suited to them.” Had the Methodists of Charleston courted the favor of the wealthy, and kissed the feet of political aspirants, and let go her hold and interest upon the blacks, she too might have claimed the favor of those who affected to despise her: but her mission was to spread holiness and to save souls; and thank God! she would not be diverted from her design by the enticements of secular favor, or the opposition and contempt of enemies. Be it recorded in the memory of every one who loves the cause of truth, and who wishes to remember facts worth remembering—that in 1822, when an insurrectionary movement was discovered among the blacks, when good and bad among the slaves were suspected, out of the hundreds who were placed under ban, and the many who were tried and condemned—numbers of them members of other churches—*not one of them* was a member of the Methodist Church, out of the thousands then belonging to it. And yet no one would be impressed by the fact, though the effort to force an impression by it on the public, was repeatedly made. The fact that numbers of the condemned were attached to other churches, was buried with the other fact, that seemed to the enemies of Methodism as alarming, that not one was a member of that Church; and the community would allow themselves to be impressed with neither the one nor the other.

Did it seem necessary, much might be said about the management, etc., of the colored portion of the membership. It must be seen at a glance that with such an immense number, of a class with whose lives

and Christian deportment it was impossible for the ministers or white members to become acquainted, it required a thoroughly organized and well-maintained system of observation and discipline. Suffice it to say, that the plan developed in the Methodist system, has been found completely adapted to the emergency, and has been vigorously maintained, and has resulted in amazing good, as may be everywhere seen in the city at this day.

#### XXXIV.—THE COLORED MEMBERSHIP.

It would hardly be in keeping with the plan, hitherto followed in these articles, to pass over in utter silence the names of the many worthy and excellent people, who, among the colored Methodists in the city, have vindicated the truth and power of godliness. Much might be written about them that would be appropriate and profitable, as well as interesting—but the unexpected length to which these numbers have been extended, warns against such an attempt. A mention of a few of the names conspicuous in former days must suffice.

Among the early colored members remarkable for their intelligence and business traits, were, Harry Bull, Quaminy Jones, Peter Simpson, Abraham Jacobs, Ben McNeil, Smart Simpson, Alick Harleston, Amos Baxter, Morris Brown, Richard Holloway, Castile Selby, and John Boquet. Harry Bull and Morris Brown went off in the African Schism; the last moved to Pennsylvania, where he afterwards was known as Bishop Brown, of the African Church in that State. Castile Selby was eminent for his humility, holiness, and unbending integrity. Though a black man, an humble carter, moving in the humblest position in life, he was eminently a good, and no doubt in the sight of God, a great man. But I will give his character as summed up by Bishop Capers in a private letter to a friend, the use of which has been granted me.

The Bishop says: "The weight and force of his character was made up of humility, sincerity, simplicity, integrity, and consistency, for all of which he was remarkable, not only among his fellows of the colored society of Charleston, but I might say among all whom I have ever known. He was one of those honest men who need no proof of it. No one who ever saw him would suspect him. Disguise or equivocation lurked nowhere about him. Just what he seemed to be, that he invariably was, neither less or more. Add to this a thorough piety—which was the root and stock of his virtues—and you find elements enough for the character of no common man; and such was Castile Selby." As early as 1801, his name is on the record as one of the leaders, and he held the office untarnished for over half a century.

John Boquet, a slave, was very intelligent and deeply pious, and in consideration of his virtue and good service was set free by his owner. The following affecting occurrence is related of him by Bishop Capers, in the letter referred to: "Visiting him on his death-bed, I found him unspeakably happy in the love of God, but not as well provided, as I thought he ought to be, with little comforts and refreshments which his wasted body might require. I noticed it and told his wife of several things which he might take for nourishment, and which she must procure. 'He wants them,' said I, 'and he must have them. The expense is nothing, and he must want for nothing.' 'Want, want!' exclaimed

the dying man, 'glory be to God! I am done with want forever! Want! want! I know no want but Heaven, and I am almost there by the blood of Jesus.'"

Richard Holloway was also conspicuous for his intelligence and zeal. His zeal, however, was sometimes intemperate and ill-judged, but he died much beloved and respected.

There are two or three names among the females which must not pass unnoticed. Mary Ann Berry will be long remembered, as the tender, careful, lady-like nurse, and humble saint. Bishop Capers says of her: "I never knew a female, in any circumstances in life, who better deserved the appellation of Deaconess, than Mary Ann Berry; one who seemed to live only to be useful, and who, to the utmost of her ability, and beyond her ability, served the Church and poor. And I might say, too, that what she did was always exceedingly well done, directed by an intelligent mind as well as sanctified spirit; so that, humble as was her position in common society, she was really a mother in Israel. Her meekness, her humility, and a peculiar gentleness and softness of spirit, which distinguished her at all times, might have done honor to a Christian lady of any rank." Rachel Wells, too, was remarkable for her humility and piety, and in most respects was the counterpart of Mary Ann, except in personal appearance. Of her the Bishop in his letter also speaks in high terms. He states that not long before her death, he called to see her after she had received a severe contusion which prevented her going to church, at which a protracted meeting was then in progress. Upon sympathizing with her upon the unfortunate accident which prevented her getting to church, she replied: "Ah! Mr. Capers, since this occurred to me, which you call an unfortunate accident, God has found a much nearer way to my heart than by Trinity Church."—Nanny Coates also was a colored woman of marked piety and generosity. And here again let Bishop Capers speak. "Did I mention maum Nanny Coates? Bless old maum Nanny! If I had been a painter going to represent meekness personified, I should have gotten her to sit for the picture. It was shortly after I had been appointed Secretary for the Missions, that being in Charleston at the house of my brother, as we were sitting together in the parlor one evening, maum Nanny entered. I wish I could show her to you just as she presented herself, in her long-eared white cap kerchief, and apron of the olden time, with her eyes on the floor, her arms slightly folded before her, stepping softly toward me. She held between her finger and thumb a dollar-bill, and courtesying as she approached she extended her hand with the money. 'Will you please, sir,' said she in subdued accents and a happy countenance, 'take this little mite for the blessed missionaries?' I took it, pronounced that it was a dollar, and said: 'Maum Nanny, can you afford to give as much as this?' 'Oh! yes, sir,' she replied, lifting her eyes which till then had been on the floor. 'It is only a trifle, sir. I could afford to give a great deal more—if—I—had—it.'"—The three last mentioned were all freed by their owners for their faithfulness and virtue. But these names are those of a very few, and these incidents but a meagre mention of the many souls and many interesting facts which might be gathered about the colored membership of the Charleston churches. Their names are not enrolled among the great and mighty of the earth, but, what is far better, their names and deeds have honorable mention in the Lamb's Book of Life.

## No. XXXV.—BENEVOLENT INSTITUTIONS.

There are several institutions of a benevolent character connected with the church in Charleston, a mention of which seems appropriate here. Giving the precedence to age, the first institution of the kind deserving mention is the Methodist Charitable Society. It was established in the year 1808, and incorporated three years afterwards, under the following officers: H. P. Weesner, President; Amos Pillsbury, Vice-President; William Crinkshank, Treasurer; Robert Riley, Secretary; William McKewn, and Robert Will, Stewards. It is based upon the mutual aid principle, and has been in active operation ever since its first establishment. None are allowed to become regular pensioners upon its bounty but members or their families, and they can not become pensioners until they have been members for seven years, or have paid into the treasury fees equal to seven years' cost of membership. The Constitution allows of donations to aged and indigent members of the Methodist Church, without reference to place, and yearly these silent messengers of mercy relieve the sufferings of the needy—both in and out of the city. The entrance fee is \$10, and its yearly contributions \$2. It has funds invested to the amount of nine thousand four hundred dollars, and the annual average amount distributed is about two hundred and fifty dollars. Singular to state, it numbers but twenty-three members, and has but one regular pensioner.

The writer would commend this excellent institution to the notice of the members and ministers of the Methodist Church, both in and out of the city. There exists no valid reason why Odd Fellowship and Masonry should take the precedence of Methodist institutions, established on the same principle, but infinitely more reliable and liberal. The public can be assured that the money they invest here for benevolent purposes, will be expended neither in splendid piles of brick and mortar, nor in splendid bacchanalian feasts; for let it be said to the honor of this society, that in an existence of nearly half a century, a society supper or dinner has never been known among them.

Another excellent institution, established on the same basis, and also confined to the members of the Methodist Church, is the Methodist Female Friendly Association. It was founded in 1810, and incorporated in 1819. It has funds invested to the amount of six thousand dollars, and its annual charities average about four hundred dollars. It numbers twenty-six members, including five regular pensioners. Though its stated benevolence is allowed only to its members, the constitution permits donations to any females of the Church in indigent circumstances, without reference to place. Its officers consist of a Directress, Secretary, and three Trustees, who are elected annually. One third of all the donations, regular or occasional, are retained to swell the capital fund, while the entire interest is expended for benevolent purposes. The attention of the ladies of the church is invited to this capital institution, so little known even in the city.

Connected with the church of the same name is the Cumberland Benevolent Society, founded in 1845, and incorporated in 1847. Its funds invested amount to two thousand five hundred dollars, and it numbers sixty-five members, male and female. One thousand dollars of its funds was the legacy of Mrs. Sarah Hewie, formerly a member

of Cumberland. Members of the Methodist church have the precedence in its benefactions, but its object is to relieve distress wherever found, and it has its regular visiting committees, appointed quarterly, to hunt out cases of suffering and want.

A generous spirit must be accorded to the Charleston churches. The rates of living in the city are enormous, even at the cheapest, and though their white membership is neither large nor wealthy, it has been only very occasionally that the churches have failed to meet every demand necessary for the support of the ministry.

During the year 1855 the aggregate cost for the support of the preachers and their families, lighting the churches, and meeting other necessary expenditures, was over eight thousand dollars. In addition to this they paid fifteen hundred dollars into the Missionary Treasury, two hundred and seventy-seven dollars for their Sabbath-schools, one hundred and seventy-one dollars to the Tract cause, and four hundred dollars to the Conference collection, making the expenditure of the church for one year amount to more than ten thousand dollars. They have ever been liberal to the cause of Missions, and on this point there has generally existed between the different charges a generous rivalry. Besides the regular organizations among the whites, for the collection of missionary money, there is a small colored Missionary Society, which usually sends to the Conference one hundred dollars or more. This Society extends to the free colored females of Trinity charge. Indeed, while upon the subject of giving, it should be remarked that after an observation of years, the writer has never known a benevolent enterprise of any kind to be presented to any one of the Methodist churches of the city that did not meet a generous response. Their contributions are not the liberal donations of a few wealthy ones, but the heart-offerings of the many, including—God bless them!—the boys and girls of the Church.

#### No. XXXVI.—STATISTICAL SUMMARY.

To many who have followed these articles—so long drawn out—it will not be uninteresting to give a statistical summary, showing the growth of the membership from the first establishment of the Methodist church in the city, to the present. The writer confesses a sense of sadness in giving the details in connection with the whites. In his heart he wishes larger figures would show themselves in connection with them. But it is to be hoped, that much brighter days are not far distant. It is to be hoped, at least, that divisions and schisms are at an end.

From the year 1785 to 1795, taking the membership the first year at naught, there was an increase of sixty-five whites, and two hundred and eighty colored. During this decade, occurred the Hammet Schism. It has been found impossible to ascertain the exact number who withdrew; it was probably about fifty whites.

From the year 1795 to 1805, there was a decrease of three white members, and an increase of six hundred and twenty-three colored—making an annual average increase of sixty-two colored. This decade included the period of the most violent open hostility to the Church.

From the year 1805 to 1815, there was an increase of two hundred and



twenty whites, making an annual average growth of twenty-two members, the largest average reported during any one decade. The greatest increase in any one year during this period, was in 1810, when Wm. M. Kennedy, T. Mason, and R. Nolly, were the preachers. They reported an increase that year, of eighty-one whites. During this year the city was kept in consternation by the frequent recurrence of earthquakes, and for weeks the churches were daily crowded. During this decade there was the large increase of two thousand eight hundred and twenty colored, averaging two hundred and eighty-nine members each year.

From 1815 to 1825, there was an increase of one hundred and twenty-seven whites, making a yearly average increase of fourteen. There was in the same time a decrease of two thousand three hundred and thirty-eight colored. The African schism in 1818, carried off four thousand three hundred members, so that branch of the membership recovered surprisingly in seven years. The greatest increase in one year among the whites, was in 1818, when Lewis Myers, Z. Dowling, and H. T. Fitzgerald, were the preachers, who reported an increase of seventy-six whites.

From 1825 to 1835, there was an increase of only fifteen whites—the schism of 1834 having directly and indirectly caused the loss of over two hundred members. Among the colored there was an increase of six hundred and ninety-six members.

From 1835 to 1845, there was an increase among the whites of five hundred and ninety-seven, averaging nineteen members each year. The greatest increase during any one year of this decade, was in 1836, when William Capers, James Sewell, J. W. McColl, and W. A. Game-well, were the preachers. They reported an increase of one hundred and forty-four members—the largest increase among the whites ever reported in one year, since the establishment of the church in the city. During these ten years there was an increase of four hundred and twenty-five colored.

From 1845 to 1855, there was an increase of one hundred and ninety-two whites, making an annual average increase of nineteen members—being the same rate of increase as the ten years previous. The greatest increase in a year during this decade was in 1845, when an increase of ninety-two were reported, Samuel Leard, Whiteford Smith, Claudius H. Pritchard and John W. Kelly being the stationed preachers. The largest increase was at Cumberland and St. James'—the one reported an increase of thirty-seven members, the other an increase of thirty-nine. During these ten years there was an increase of four hundred colored.

The churches now number an aggregate membership of eight hundred and thirty-five whites, and five thousand two hundred and sixty-seven colored, with eight Sabbath-schools in active operation, numbering one hundred and fifty-seven officers and teachers, and four hundred and nineteen whites, and fifteen hundred colored children. The above facts are suggestive of many thoughts, both sad and pleasing: but I will leave the reader to ponder them and make his own observations.

The congregations at Cumberland, Trinity, and Bethel, are each accommodated with commodious houses of brick, in which to worship. The last, however, is encumbered with a heavy debt, and I would be-



speak the attention of the liberal throughout our bounds for its assistance and relief.

St. James' Chapel has had but an occasional mention in the foregoing articles, because it was comparatively so recently identified with the movements of Methodism in the city; but let me solicit the forbearance of my readers, while I endeavor to atone for any seeming past neglect. It is situated in the Upper Wards, formerly known as Charleston Neck. This is a part of the city which has, within a few years, been filled up, as if by magic, and the large vacant spaces which six years ago occupied many acres, are now compact squares of dwelling houses. St. James' is one of only two Protestant houses of worship in this section, and has for years now, been attended by large, respectful congregations. It was originally a small chapel, and has been widened and lengthened and heightened, as necessity demanded, until further enlargement is impossible; and now it is entirely too small to accommodate the congregations of both white and colored, who desire to assemble there. It was erected in 1803, and it will surprise no one when we tell them that the winds and rains and snows of half a century have rendered it a dilapidated concern. To be brief, a new building is imperatively demanded, and has been resolved on, but the congregation are without the means. They have used the most commendable exertion throughout the city to raise the required sum, but the heavy draught recently made upon the liberality of the citizens, for the erection of Bethel, has made them comparatively unsuccessful, and they are compelled to turn to other sources.

#### NO. XXXVII.—LIST OF STATIONED PREACHERS.

- 1785. John Tunnel.
- 1786. Henry Willis, Isaac Smith.
- 1787. Lemuel Green.
- 1788. Ira Ellis.
- 1789. No preacher named on the minutes.
- 1790. Isaac Smith.
- 1791. James Parks.
- 1792. Daniel Smith.
- 1793. Daniel Smith, Jonathan Jackson.
- 1794. Joshua Cannon, Isaac Smith.
- 1795. Philip Bruce.
- 1796. Benjamin Blanton.
- 1797. Benjamin Blanton, J. N. Jones, J. King.
- 1798. John N. Jones, Tobias Gibson.
- 1799. John Harper, Nicholas Snethen.
- 1800. George Dougherty, J. Harper.
- 1801. George Dougherty, J. Harper.
- 1802. John Garvin, Benjamin Jones.
- 1803. Bennet Kendrick, Thomas Darley.
- 1804. Bennet Kendrick, Nicholas Waters.
- 1805. Buddy W. Wheeler, J. H. Mellard.
- 1806. L. Myers, Levi Garrison.
- 1807. Jonathan Jackson, William Owen.

1808. William Phoebus, J. McVean.
1809. Samuel Mills, William M. Kennedy.
1810. W. M. Kennedy, T. Mason, R. Nolley.
1811. Samuel Dunwoody, F. Ward, William Capers, Wm. S. Talley.
1812. F. Ward, J. Rumph.
1813. N. Powers, J. Capers, S. M. Meek.
1814. S. Dunwoody, A. Talley, J. B. Glenn.
1815. A. Senter, A. Talley, S. K. Hodges.
1816. J. W. Stanley, E. Christopher, James O. Andrew.
1817. Solomon Bryan, W. B. Barnett, W. Kennedy, W. Williams.
1818. L. Myers, A. Talley, H. Bass.
1819. L. Myers, Z. Dowling, Henry T. Fitzgerald.
1820. William M. Kennedy, Henry Bass, J. Murrow.
1821. William M. Kennedy, D. Hall, W. Kennedy, Asbury Morgan.
1822. James Norton, D. Hall, J. Evans, R. Flournoy.
1823. John Howard, Wm. Hawkins, Thos. L. Winn, Elijah Sinclair.
1824. S. Dunwoody, J. Howard, J. Galluchat, Sr., S. Olin.
1825. Wm. Capers, A. P. Manley, sup., Benj. L. Hoskins, S. Olin.
1826. Wm. Capers, H. Bass, P. N. Maddux.
1827. J. O. Andrew, H. Bass, N. Laney.
1828. J. O. Andrew, A. Morgan, Benj. L. Hoskins.
1829. N. Talley, J. Freeman, William H. Ellison.
1830. N. Talley, Thos. L. Winn, Wm. M. Wightman.
1831. C. Betts, Bond English, W. Murrah.
1832. Wm. Capers, Wm. Cook, Thos. E. Ledbetter, Wm. Murrah.
1833. Wm. Capers, J. Holmes, H. A. C. Walker, Reddick Pierce to change after three months with J. K. Morse.
1834. Wm. M. Kennedy, Wm. Martin, G. F. Pierce.
1835. W. M. Kennedy, Wm. Martin, J. J. Allison, W. A. Gamewell.
1836. Wm. Capers, J. Sewell, J. W. McColl, W. A. Gamewell.
1837. B. English, J. Sewell, J. N. Davis, James W. Welborn.
1838. B. English, J. E. Evans, Samuel Armstrong.
1839. N. Talley, J. E. Evans, W. Capers, P. A. M. Williams.
1840. N. Talley, H. A. C. Walker, Whitefoord Smith.
1841. B. English, J. Sewell, J. Stacy, T. Hutchings, city missionary.
1842. B. English, H. Spain, A. M. Shipp.
1843. Cumberland, W. C. Kirkland; Trinity, Jas. Stacy; Bethel, B. Bass; St. James', J. Nipper.
1844. Cumberland, S. W. Capers; Trinity, J. Stacy; Bethel, Wm. C. Kirkland; St. James', J. A. Porter.
1845. Cumberland, S. W. Capers; Trinity, T. Huggins; Bethel, C. H. Pritchard; St. James', D. Derrick.
1846. Cumberland, S. Deard; Trinity, W. Smith; Bethel, C. H. Pritchard; St. James', J. W. Kelly.
1847. Cumberland, A. M. Forster; Trinity, Whitefoord Smith; Bethel, W. P. Mouzon; St. James', M. Eaddy.
1848. Cumberland, W. Smith; Trinity, supplied by Alex. Speer, local preacher of Ga.; Bethel, W. P. Mouzon; St. James', Wm. T. Capers.
1849. Cumberland, W. Smith; Trinity, C. H. Pritchard; Bethel, J. A. Porter; St. James', A. G. Stacy.
1850. Cumberland, Wm. G. Connor; Trinity, Jas. Stacy; Bethel, Henry M. Mood; St. James', A. G. Stacy.

- 1851. Cumberland, W. A. Gamewell; Trinity, W. A. McSwain; Bethel, C. H. Pritchard; St. James', J. R. Pickett.
- 1852. Cumberland, W. Smith; Trinity, W. A. McSwain; Bethel, C. H. Pritchard; St. James', John R. Pickett.
- 1853. Cumberland, W. Smith, sup., John T. Wightman; Trinity, C. H. Pritchard; Bethel Joseph Cross; St. James', Allen McCorquodale.
- 1854. Cumberland, J. T. Wightman, W. Smith, sup.; Trinity, H. C. Parsons; Bethel, J. Cross; St. James', A. McCorquodale.
- 1855. Cumberland, S. Leard; Trinity, J. Cross; Bethel, J. T. Wightman; St. James', Wm. E. Boone.
- 1856. Cumberland, Wm. P. Mouzon; Trinity, Joseph Cross; Bethel, J. T. Wightman; St. James', William E. Boone.

[*From the N. C. Christian Advocate.*]

## INFORMATION FROM AN OLD RECORD; OR, METHODISM IN WASHINGTON, N. C.

[The following sketches have been attributed to the graceful pen of Rev. John S. Long.]

### No. I.

Under this head we propose the publication of some particulars connected with the early history of the Church in this section. Our facts will be taken from an antiquated record, the work of a zealous Christian minister who was appointed to this field of labor thirty years ago. It is a veritable history of the infancy and growth of Methodism among us, inasmuch as it is authenticated, to a great extent, by living testimony. There are many preachers still living, now becoming aged and worn with service, who will remember that in this place they beheld the first fruits of their young zeal for the Master, and will turn with a pleasant emotion to the sunny memories of the olden time. From the sepulchres which are with us will go forth some of the brightest seals to their ministry, and hither they *must* look for the completion of their crowns of jewels. That *we* should catch a fragrance from this old manuscript, is not to be wondered at. We ask for our fathers—what character they bore, or what attitude they assumed in the great aspect of the then new religion—what position they occupied in the Church, and with what prospect they died. Their ashes are in our graveyards, we know, but of what else concerning them are we informed? Well, this old record will answer a great many questions. To one it says: "Both of your ancestors, three generations back, were energetic, deeply pious Methodists, liberal in charitable outlays of their worldly substance, substantial pillars of the temple, triumphant in death." To another: "Your grandfather was very poor in matters of silver in gold, of feeble body, and quiet, unpretending manners, but, my dear sir, a very giant in spiritual life, an impersonation of glory and victory in the final conflict." We that remain wish to discover under what prestige a Methodist society took its rise here. Was it, in the beginning, pitiful and des-

pired, or strong in promise and respected?—was good accomplished in its extension, or evil? In a word, we would have light in upon the whole track of Methodism among us, up to this present land-mark. So far as the manuscript will justify, we shall perfect our little “labor of love” in this respect.

It is probably known to but few that Bishop Asbury formed the first Methodist society in this place, in his own appropriate person. This was in 1784, over seventy years ago. So far from being the work of necessity, or bare policy, it was suggested and accomplished by the most enlightened sense of religious duty, as well as a sincere, devotional enthusiasm. Previous to the war of the Revolution, Dempsey and Sarah Hinton, resident on Deep River, under the preaching of one of the earliest ministers commissioned to this State, became deeply impressed with the high scriptural character of our system of faith. The latter, the manuscript goes on to say, was genuinely converted, and husband and wife associated themselves with the Methodists. Having, up to this time, been strict disciples of another and more accommodating creed, more alive to the shadow than the substance of godliness, it is not to be supposed that inactivity or indifference on the subject of religion should be consequent upon their change. They speedily showed the most burning manifestations of sympathy in behalf of the Church, consecrating their affections, come clouds or sunshine, to the steady advancement of her interests and the enlargement of her coast. About the period just specified, the quiet of the country was broken up by repeated depredations of the Tories. Deep River and its vicinity were not exempt either from the general alarm or the frequent trespasses of these royal robbers, and Dempsey and Sarah Hinton believed it unsafe to trust longer to the possibility of continuing unmolested beneath their own roof. The small town of Washington, by reason of its retired position, offered the strongest inducements to the fugitives, and here they settled. Not only so, but they brought with them their household gods. They found a community destitute of any organized religious association. It will be remembered that those were times of slender enterprise and feeble invention. Whatever advantages of intercommunication with more distant regions were possessed by this people, it is not material to know; it is very evident that the religion of the Methodists was regarded as an unmeaning fable. Hence, upon an unpolished, irreligious social state, the thrilling story of the Cross, delivered after Methodistic fashion, was so much useful labor thrown away, and the Hinton family found the field of their usefulness necessarily contracted. But the great God bringeth strength out of weakness. It mattered little about the soil, so the seed sown were good and carefully attended.

We have no means of arriving at the size or population of our town at that distant day. All living witnesses are passed away, and the record is silent. There are no buildings old and venerable enough to remind us of it; the voice of tradition, even, is unuttered. It is safe to suppose, however, that trade, with its train of multiplied improvements, was asleep through all our limits, while the mind of speculation was but just beginning to estimate future probabilities. If we were to indulge a little antiquarian curiosity, we think the evidences of the “smallest beginnings” might be revealed respecting Washington at that period. Our beautiful river, nevertheless, flowed onward to the Sound

then as now, and visions of vessels floating upon its bosom, and havens springing up by its margin, was the staple of all speculation. Have these visions been realized?

Dempsey and Sarah Hinton, upon their arrival here, had no sooner completed their temporal arrangements, than they set about the erection of an altar of worship. Not deterred by the novelty of the enterprise or paucity of material for their labor, they first put their own house in order, and then gave the banners of Methodism to the breeze. Blessed be God, determined, energetic, pious standard-bearers have never been wanting from that day till now. The number composing the Society at the time and prior to the visit of Bishop Asbury, was small. Perhaps very few besides the Hinton family and its connections could be reckoned with it. No preacher had as yet spread the Gospel feast in the wilderness, and the wonder is that so many accepted the offer of salvation. Those who did, however, became so earnestly engaged as to give undeniable proof of a quickened, growing interest in the work ahead. Destitute of the appliances of wealth, no splendid pictures of an elevated social stand occupied their attention. The patronage of the rich and influential remained unsought after, inasmuch as the most valuable results of their toil must be looked for among the honest poor. Accordingly, a private dwelling was dedicated to the purposes of public worship, and under these circumstances of poverty the songs of Zion were first heard by our fathers. We can well imagine the astonishment which greeted the institution of Methodism in our town. It must have grown into a panic, to say the very least of it. If its origin gave rise to so much wondering, at a day when religion in some shape was recognized and adopted by every class of intelligent human beings, what must have been the impressions of its character among a people profoundly ignorant of every religious association? Under the superintendence and direction of the righteous Asbury, classes were regularly formed, wherever a sound policy dictated it. The neighborhoods of New-Hope, Little and Durham's Creek, became points of especial interest. The flame spread among the dry stubble everywhere apparent, and numbers enlisted in the glorious crusade. It may gladden the spirit of some one to know that in these places the flame is still kept brightly burning. Whole families glory in the badge of Methodism, while they evidence by their untiring devotion to the social elevation, to the spiritual advancement of her membership, that they heartily prize the legacy of their ancestors.

By reference to Dr. Bang's History of the M. E. Church, the name of James Hinton will be found upon the itinerant list. He is therein stated to have been invested with the functions of a preacher in the year 1783, and to have located two years later. He was son of the couple already so favorably mentioned, and, doubtless, the same grand, reforming influence which affected such a radical change in their religious faith, and commenced such a work of thorough regeneration among the people of Washington, was also exclusively productive of this young man's dedication to the ministry. We somewhat doubt the accuracy of History with respect to the length of his itinerant life. Notwithstanding the manuscript throws no light, particularly, on this point, it authorizes us to witness to a larger amount of usefulness than two years will serve to accomplish. It is stated that he early wore himself out,

in the vineyard of his Master, by his multiplied labors and severe abstinence. We introduce this short memoir by way of showing the high importance and genuine character of that religious era which had now dawned upon this section.

No other Christian denomination has as yet pitched their tents here. We enjoyed soberly and thankfully the privilege of worshipping after our own peculiar fashion, without the temptation of lifting the eye to the higher and cushioned seats of the synagogue. The field was free, and the promise of a most plentiful harvest unquestionable. For the space of thirty years or more the Society established here gloried in a monopoly, which will appear strange enough, when we consider how rapidly the mercantile and mechanical resources of the place must have grown out, as well as the readiness with which the human mind fixes upon the "profit or loss" of example. It is not until after nearly the lifetime of one generation that we hear our Record discoursing in this wise: "Within the last four or five years (1820) the Episcopalians have built a church in Washington, and *occasionally* had preaching there. The Presbyterians, also, within the last two years, have been making considerable exertions to form a church: they have succeeded, and now have the walls of a spacious brick church erected, which they expect to get completed this year. The Roman Catholics, also, have a church building, though they are progressing slowly with it." We are then entertained, in a measure, with the author's fears of the unprofitableness of so many houses of worship in a small town. Whatever might have been the immediate consequence of this building *mania*, we can see no reasonable objection to it possible to be raised at this time. It affords us pleasure to state that the aforesaid Presbyterian brick church *is* completed, that it, together with the other churches named, have their regular Sabbath tenants, and that harmony and peace live and blossom within our borders. The conclusion forces itself upon us that, the Society entering fairly upon its career under such circumstances must have prospered. Such was substantially the case. Though the sphere of usefulness, to Dempsey and Sarah Hinton, was necessarily contracted at first, yet it became speedily enlarged.

## No. II.

We can not pass on without alluding in a more particular and complimentary manner to the invaluable services of Sarah Hinton. This woman seems to have been the chief corner-stone of the Society through every stage of its early progress. Around her individual exertions—and they were neither few nor easy—clustered its most flattering hopes, its most prosperous experience. We are not at a loss to understand the measure of success which attended her, when we examine the unequivocal position she assumed and occupied, and the unflinching courage and flaming zeal which marked the faithful discharge of the weighty obligations it imposed upon her. The light shining out from every act of her Christian life, from every aspect of her godly deportment, was the light that shineth from the hill-top, unquenched to the last. She did not dribble away her purse (whatever might have been its size) in the bestowment of unappreciable charities: hers was the liberality of the Bible, which has in it nothing of sound-

ing brass or tinkling cymbal. In her view, the impenitent heart, to be made to subserve the glorious purposes of a genuine Methodism, must be split by a full blow from the Divine arm; else its gushing waters remain forever shut up—a rock with its refreshing treasure, in the midst of a lonely wilderness, undiscovered and undisturbed: so she became, without fear or favor, a free-will offering, an acceptable agent in behalf of the faith she cherished. It was an opinion, with her demonstrated in practice, that a world which contained such abundance of sin, indulged in by every class of both sexes, should likewise be ploughed up by vigorous Gospel laborers from both sexes, and that it was neither reason nor holiness restraining the energy, discouraging the spirit intent upon becoming an earnest workman. She believed that without taking upon herself the more masculine responsibilities of the Church, she could, nevertheless, perform a useful part and a successful one in its accumulating history. Accordingly, she not only sang and prayed in public, but exhorted also in the presence of all conditions of men. The rich and poor, the proud and humble, alike sat at the board where Sarah Hinton spread her feast of spiritual luxuries.

We are most forcibly reminded, in lingering with the memory of this woman, of the impressive example of other females in the same sphere of religious action—women whose crowns of honor and palms of victory have been won in the stubborn by-paths, who have not feared to proclaim the whole counsel of God. We are assured that such characters lived in Mr. Wesley's day, and received the highest encouragement. Indeed, the singularity of their call, the strangeness of the profession they had taken up, were more than counterbalanced, in most cases, by the success of their ministrations. We have no evidence of Sarah Hinton becoming a preacher, though she unquestionably had some of the best gifts of one. She contented herself with being a little lower than a preacher, so that she might but win souls to Christ. The societies which had been formed by Mr. Asbury were visited by her at stated times, and especially the one in this place was kept constantly alive by her influence.

In the year 1787 were married the first Methodist couple in this section, and four years thereafter occurred the first death. Let us pause here a moment. The first marriage, the first death!—what is there wonderful about such a scrap of information? It is not unusual for people to marry, certainly, nor for people to die. We grow up into the fresh, buoyant, blooming summer-time, and, like the beautiful birds, we must be mated. We pass on to the cloudy, cheerless winter, the time of gray hairs and solemn memories, and we must die. It is a privilege and a necessity to which we are accustomed, and to which, we suspect, our ancestors were also. But some how we experience an undefinable satisfaction in knowing what *they* did, which our own checkered life can not furnish. We invest with an imaginary interest every way-side in their pilgrimage as glorious and enchanting as a dream. We love to create some such picture as this—a calm, sunshiny day, away back in the shadowy past, a snug village church with its plain pews and unpainted pulpit, a small but respectful congregation of people, all clothed with the simple, modest habits of the olden time; the minister with his placid, dignified countenance, piously expressive of the ceremony in which he is about to engage, and the youthful cou-



ple taking upon their young bosoms the sacred tie which death alone can sever. And then, by way of contrast, the similitude of a funeral pageant: the mournful, measured toll of the bell, the procession of sad faces, sobbing kinsmen, the grave. Some such scenes, we daresay, were enacted in the early history of our Methodist forefathers. And now, at this late period, we dwell with absorbing interest upon a marriage and a death, the first in which they were called to participate. We seem to have the same class of thoughts, the same flight of emotions. We appear to enter into their hopeful plans, to share the burden of their fears. The life of sunbeams and of shadows which they lived, we live also, and we seem to look at the beautiful bow which Heaven gave as a token of good over their spiritual journey, as still gleaming in the mid-sky. Persons may say what they please about the folly of rubbing up old remembrances: there is more of wisdom in returning to them than folly. At least, give me the warm, healthy admiration of what is ancient and valuable, in preference to a stoical rejection of what is old and unfashionable.

We now come to briefly consider the most important and interesting event of which the chronicle informs us—the first revival of religion in Washington. This took place in 1791. We are not made to understand its full extent, though enough is left to justify the opinion that it was what may be aptly termed a *great* revival. A few names are given of individuals who, as its fruits, connected themselves with the Church. They are names of the oldest settlers of this region, proprietors of the soil, whether by patent or purchase, for many preceding generations. Having the command of whatever could confer, in a social sense, position or influence, it is reasonable to suppose that the society reaped considerable temporal benefits from their conversion. At any rate, their connection with it must have given a moral power and impulse sufficient to shake from its throne any premeditated opposition founded upon bigotry or prejudice.

But it is chiefly in a spiritual sense that we are to examine the character of this revival, that we are to determine the aggregate good of its results. It is unnecessary to state that all revivals, except in most extraordinary instances, start forward under the nourishing and compelling influences of a thorough godly experience and a settled Christian principle. Neither is it doubtful that, by the steady efforts put forth by the eager membership here, the Society was eminently prepared for an especial baptism of the Spirit. Assembled together as one man, and anxiously awaiting Divine assistance to their feeble strength, the Pentecostal shower was inevitable. Accordingly, the flood-gates were lifted, and the shower grew into a torrent. Standing here, at this day, we see how incomparable to a high religious character is the might of riches or worldly distinction for the works of the Bible. Even a house of worship is unsafe upon its foundation, while it leans merely upon a credit which the world can give. But where love and joy in the Holy Ghost is abundant, the mountains are not more firmly planted than the success of that church established which rests upon such a hope. The society gathered within its arms a number who commenced the race fairly, ran it successfully, and won the goal with a shout of triumph. Not only did they shine forth a brilliant Christian example in their own individual cases, but they laid up for the future of the Church a store of



wealth in the proper religious education of their families. They foresaw that most fortunate desideratum in the later policy of Methodism, careful discipline of youth in the implanting of a high regard for the faith of their fathers, and a love for the altars where they worship, and learned their children to reverence God and adhere to Methodist doctrine. Satisfied, themselves, of its saving power, they feared not to trust their offspring. Among those who gave themselves to God and the Church during this revival, we find prominently mentioned the name of Thomas Smaw. Verily, this good man must have been a soldier of the noblest stamp. Our manuscript declares that he was the "admiration of all thinking men, for the uniformity and brilliancy of his Christian course." A more splendid tribute could not be paid, nor a more accurate description be given of a whole-souled genuine Methodist. Thomas Smaw's children live to venerate his memory, to prize more than the empty "pomp and circumstance" of worldly show the distinguished Christian name which he left behind him, and more than all, to follow in his footsteps: they are Methodists. Truly there is a sweet-smelling savor which followeth after righteousness.

There was no lack of spirit in the manner in which the young converts volunteered themselves for the service. Believing that the society could abundantly aid, in seasons of trial, the giving of steadiness to their faith, the preservation of their "first raptures," they meekly and enthusiastically submitted to the yoke. The consequence was, that the first revival not only added to the size of Christ's spiritual kingdom, but numerically strengthened the Church. Her wings may, thereby, have been said to be fairly and proudly adjusted for the heavenly journey. Glory be to God for the revival of 1791.

### No. III.

Unfortunately, the young society having been blessed with such a prosperous work was destined to a speedy and unexpected declension. In the most elevated places, the most important and arbitrary trusts, and under circumstances well calculated to stagger the most incredulous, the evidence of rottenness and instability was discovered. Prayerful men and women awoke from their pleasant dreams, to find all, or nearly all their faithful labor "the baseless fabric of a vision." Instead of a mere lukewarmness creeping in among the body of the membership, downright apostasy is found to have mastered some of the leading characters of the Church. A class-leader and exhorter, the names of whom it is not important to the purpose of this history to give, backslid and were cast off. It is not stated that they were involuntarily overcome by the power of temptation, ensnared and spoiled without the chance of making a shift for their safety, but that of their own unfaithfulness they became aliens and castaways. What an emphatic lesson to those who have the keeping of "the household of faith." The record itself, in committing their cases to the charity of mankind, leaves them with sentiments of sorrow, but, at the same time, of indignation and surprise. Heaven steady the soul that stumbleth.

Probably no more satisfactory account could be given of the causes which superinduced this leanness, than may be found in that custom,

but too frequently encouraged among Methodists—the promotion, to fill posts of difficulty and distinction, of men slightly commendable for piety and humility. Let the interests of religion be intrusted to stout hearts and faithful, let the confidence of the people of God be reposed in that quarter where liveth the spirit of deep, abiding grace, and the pillars of the Church will never crumble.

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At this critical juncture, nothing but nerves of steel, enlarged and liberal understandings, and the interposition of Providence, could ward off the impending evil of utter desolation. Providence did interpose, and raised up in defense of Zion's palaces two men in whose undoubted qualifications every throb of anxiety or fear might be put to rest. Ralph Potts, or as he is more familiarly called in the record, Father Potts, and Thomas Robason, both came to Washington about the period of this declension—most probably the year following the first revival, or in 1792. They were both Englishmen—Potts being a merchant of high standing and incorruptible business habits, was induced to come hither after pushing his fortune, for a certain length of time, in Portsmouth, Va., while Robason, a sail-maker by trade, arrived direct from England. To become acquainted was, with these two men of God, the initiatory step to a bosom friendship. Having found between them a common platform of opinion and practice, they straightway mutually bound themselves for the success of Methodist religion, and not having failed to see the imminent danger threatening the little flock with which they had resolved to unite themselves, they gladly placed their own shoulders beneath the falling ruins, and the wreck was staid. Very little is said of Thomas Robason, outside of his connection with this mishap to the society, and then we are confined to the mere inference that he was made a fresh but strong spoke in the wheel of which such sad havoc was happening. He was a member of the Wesleyan connection in England, and upon his arrival here and connecting himself with the society, soon won the enviable distinction of being possessed of “deep piety and considered in every way a Methodist.” But what shall we say of Ralph Potts, the man of all others who merits the affectionate remembrance of the pious and good—the man who was a pattern in his day and generation, that could not be improved upon—the man whose untiring exertions and ceaseless charities for religion made him the glory of the society of his adoption. The children of the Methodist Sabbath-school in Washington should be taught that their grandfathers and grandmothers worshipped God side by side with this man, Ralph Potts. The middle-aged and the aged should seek after the mantle which he dropped by the Jordan of his ascension, and pause not until they have a double portion of his spirit. Upon his joining the society, the troubled waters seemed to go to rest, as if oil had been cast upon them, such was the speaking power which dwelt in the Christian excellence of his inner life. We do not pretend to offer apologies for any peculiarities or defects which the wise and learned of Ralph Potts' day may have discovered in him, but we do say that the Methodist Church in Washington owes the very sap of its existence, at this day, to his faith, to his liberality, to his (call it sectarian, if you please) unparalleled devotion to its interests.

In 1798 was erected the meeting-house at which the first demonstration of public worship was made. Ralph Potts, unaided, purchased a spot of ground for this purpose, and untied his purse-strings for the full liquidation of the debt accumulated by this purchase as well as the erection of the building. Having seen the completion of his generous plan, he conveyed the whole, by deed of gift, to the legal authority of the Methodist Episcopal Church. We do not remember to have seen this monument of incipient religious enterprise, though many on the sunny side of life have. It has been taken down within the last quarter of a century. It was not, we suppose, the product of great architectural taste, as we have frequently heard it spoken of in derision by those who had more of fancy than goodness in their composition. It was quite small, but large enough for our fathers to praise God in. In style it was entirely unlike any public or private building of this day, and in its construction economy was evidently consulted, as well as an adaptation to a kind of mechanical taste long since passed away. Indeed, it could not be expected that an enterprise dependent upon the financial sufficiency of one man alone, at a period when, for this remote section, a comfortable log-cabin made a respectable home and public buildings were regarded as a matter of but small moment, should be perfected with an eye either to style or richness of appearance. We suspect, moreover, that Ralph Potts beheld rather too much poverty or straitened living among the members of the society to justify an application to them for assistance. A fair share of worldly prosperity had been enjoyed by some at an earlier day, but whether this still remained is doubtful, or whether the membership of these persons continued is unknown. The record dealeth but little in particulars.

The portion of ground upon which the old church stood is still to be seen, in nearly the very heart of the town. For its extent, I do not believe there is a spot of earth that awakens sadder or more solemn memories. It is emphatically a place of graves. So many are the dead that sleep here, that the very question of title to the property has been swallowed up in the multiplicity of head-stones. Scarcely any one that you meet but can claim a sorrowful interest in it. Gray hairs and flaxen curls, vigorous and weakened limbs, strong hearts and timid hearts, black eyes and blue—in a word, the whole poetry of life has come hither and vanished. A young man in his prime, of polished mind and noble heart, a true and trusty friend, has a grave here also; he died early, but I had known him long. Truly, a few feet of ground may become sacred, for the old Methodist church-yard has been hallowed and set apart.

Such valuable additions having been made to the membership of the society, and such a comfortable place for worship having been secured, we are naturally led to infer that it enjoyed, at this time, a most flattering degree of prosperity. Most probably the good God, in his wisdom, had seen fit to lop off the decayed branches from the parent tree, that his spirit might have free course, as the very juice that nourished its life, through the parts sound and unaffected; probably that he might purge his people from the fellowship of dead works, so to speak, that the purest love for him might abound. At any rate the society enjoyed, at this stage, as large an amount of success as had been realized at any previous period. We do not speak, certainly, in respect to a consideration of numbers, inasmuch as it must have reaped numeri-

cally, quite an increase since quitting the point of its organization ; but in respect to those features in spiritual character, which, with a genuine Christian association, go to make up the most admirable spiritual condition beneath the shining of the sun—brotherly love, love to God, and the most surprising concurrence of temporal comforts. “There was only one thing wanting,” says our record—“a little more of the fostering care of the Conference, a little more respect on the part of the preachers.” We do not pretend to indorse this statement, either in the similitude of a fact or an opinion ; much less would we be reckless enough to attach to it a historical importance. We consider it a mere murmur, and, as such, entitled to no weight. We think it very probable that the interests of the society received that deliberation from the preachers, that annual provision for its necessities which its rank merited and the ability of the Conference was equal to. At least the facts and figures of the society in Washington, at that period, justify this conclusion. We have no possible feeling in the matter ; we only speak by inspiration of history.

From 1798 to 1805, there were some alterations in the membership, by removals, deaths, etc., and a few names were added to society ; nothing of note, however, took place, worthy of special mention. In the mean time, the society preserved a noble consistency, having an eye to a blameless walk and godly conversation. The world beheld in its operations a beautiful transcript of the religion of the Lord Jesus, as well a faultless practice of that which the world calls religion—honesty, liberality, and a high moral mind, and was satisfied.

#### No. IV.

Just here we are reminded of the great good that not unfrequently grows out of camp-meetings. They may be a peculiarity, yea, an eccentricity, of Methodism ; but the Church has but few auxiliaries in which a more sanguine hope may be reposed. It is well enough to build fine churches for fine people to worship in, but to reach the multitude you must imitate, somewhat, the judicious plan of the Baptist—locate your efforts in the wilderness. Fine people will reflect before they “drive out” their religion where their carriage-wheels will be inconvenienced, but the poor are apt to disregard trifles in the pursuit of wholesome benefits. To say nothing of the individual profit resulting from a prudent use of camp-meetings, the Church draws most of its nourishment from their full store-houses : they are the concealed sources, so to speak, from which flow Zion’s broadest, most fertilizing rivers : it is but seldom that they do not furnish additional props upon which may be intrusted some of the most pressing responsibilities. In 1806, Joseph B. Hinton and J. O. K. Williams, during a camp-meeting at Conahoe, were converted, and returning to Washington, joined the society. The step thus taken by those young men is said to have favorably influenced others. We are not informed to what extent the latter was made useful, how long he continued steadfast in his professions, with what spiritual prospect he died. We well remember his personal appearance, and believe that his social position was such as to entitle him to respect. Joseph B. Hinton however, entered into the aims and projects of the

society, with a highly creditable earnestness, offering the hospitality of his roof to the preachers, and striving with great diligence and zeal to earn a good report for the membership. Perhaps no man of that time, (with the exception of Ralph Potts, and he was stooping under his years,) exercised a more beneficial influence, practically considered and with reference to the detail of business matters, upon the society, both in its present and perspective, than Joseph B. Hinton. For a season he was sole steward, and met the annual obligations imposed upon him with a readiness and enterprise truly commendable. He had learned his lessons of devotion to the cause of religion in a good school.

Between the years 1805 and 1812 many of the most pious members of the society rested from their labors; and if the reader will pause at this simple registry of their names, let him do so with a solemn awe; "let a prayer go up to heaven so solemnly the dead may feel no wrong." Died—the wife of Ralph Potts: she was a friend of the poor, and relieved the necessities of the needy and destitute: she was a mother in Israel, and her death was, like her life, truly serene and eminently glorious. Died—Thomas Robinson: he was one of the excellent of the land: he had stood by the Church through seasons of storm and sunshine, but angels beckoned him away. Died—Elizabeth Hill, a blind woman: she loved her class-meetings, and thanked God for the loss of her sight, because it had weaned her from earth and given her to the Saviour. Died—Benjamin Pyle, formerly a resident of Fayetteville; he was a pattern of humility, and went with shouting to his rest. Died—Rev. Covington Simkins: he was a man of strong faith and standard piety, of more than ordinary capacity of mind, and closed his mission with "Come, Lord Jesus, come quickly." Others may have accompanied these freed spirits to the better land; we do not know; but we think here is the withdrawal of a number sufficient to have weakened the society if it had grown up to its full stature.

To be sure there were a few coming from the neighboring towns and districts, and falling into the broken ranks; but there were vacancies that could not be filled. It is one thing to embellish the church-book with names, but another to secure valiant soldiers for Jesus Christ. The inference may be drawn, however, that those who were the main dependencies of the society by reason of official position, survived. These were, properly, the controlling prime agents in the giving of the important features to its advancing history. A small revival breaking out about this time, was also efficacious in restoring, somewhat, the wasted strength of the membership. John McWilliams and others were added, who doubtless rendered good service and secured the good opinion of their fellow-workers.

In 1811 the first stationed preacher was sent to Washington, Rev. William Wright; and it became thenceforth generally a station. Bro. Wright maintained, it is stated, the dignity of his office and the respectability of his charge with a right good will; that is to say, that while he knew and regarded the high respect due to his ministerial character, he prudently avoided giving offense by converting the pulpit into a throne and placing a chilling distance between him and his people; he more willingly and judiciously sought to bind up the interests of the preacher and his flock into one bundle. This is what we call maintaining the dignity of the holy office, as well as the respectability

of a charge. The society, on its part, came up like good men and true to the help of the Appointing Power. Every preparation that circumstances would justify was made, that the preacher might have a good reception and his situation prove a pleasant one. The meeting-house, which had before been very uncomfortably arranged, was refitted, the expense thereof being defrayed without a mark of discontent—a pulpit and altar were built, backs put to the seats, the interior of the house painted and a belfry erected. Not only so, but at the expiration of the year the necessary amount to cover the current debt was raised without a thought of failure. For the improvement of those who stop their ears against the ring of money in a church, as well as those who start at the size of the annual demand of these days, we would state that at a time when they were compelled to worship God in little better than a barn and were but few, the Methodists of Washington raised \$620, and thought it no trouble.

From the point at which we became a station, up to this present, we believe the society has kept untarnished the elevated character which it obtained in the beginning. That its sensibilities have been preserved keenly awake, that its spiritual sky has been strewn with clouds of portentous meaning but too frequently, may be readily admitted; but in every circumstance and quality peculiar to a firm and faithful religious association, in every question of law and order that may grow out of the difficult machinery of a station, it has stood by its colors in the utmost extremity. We dare say, the memory does not exist that can recall a single instance in which it has departed from the plain path of duty. In guarding the sealed treasury of its rights and privileges from the pollution of dastard hands, in contributing its portion in due season to the augmentation of religious influence, in interposing the broad face of its shield for the defense and support of the Christian ministry, the Washington station has approved itself worthy of Methodism. In return, we trust and believe that it has ever received the cordial acknowledgments of the body of the preachers. We do not pretend to say that other stations can not show as bright a character; we are only speaking for ourselves, in behalf of the unceasing labors of our fathers who are dead.

In 1812, John Giles, a minister of considerable talents, was sent to the station, but the War leading to his removal, James Avent was appointed to fill his place. Bro. Avent subsequently located, and has been living among us ever since. He is the one link connecting us with that point in the history of the church. Having lived to see all the familiar faces which were accustomed to greet him at the sacramental board pass away, the very building in which he officiated razed to the ground, his associates in the councils of the church gone home, and every footprint almost of early Methodism washed out by the changing tide, he yet bears the sword of battle in his hand. No one, for the last forty-four years, has struggled harder for the prosperity of Zion than Bro. Avent. Warmly attached to the "old paths," and proudly alive to the highest interests of the Society, he has watched with jealous vigilance every test it has undergone, and laying "righteousness to the line and judgment to the plummet," manfully contended for the attainment of its appropriate position. Through the severest ordeals to which Methodism in Washington has been subjected, in youth and old age he has

faithfully remained at his post. We know we speak the sentiments of all when we declare that it will be a sad day that takes him from us. So accustomed are we to worship with him at the house of God, so impressed at all times with the ardent faith that buoys up the old man's pilgrimage, so deeply convinced of the extent of our dependency upon his counsels, that such a calamity would wrap our very hearts in mourning. It would indeed be said that our master had been taken from our head to-day.

#### No. V.

About the year 1815 an unpleasant circumstance occupied the attention of the society. The official body felt themselves compelled to separate between the membership and individuals who, though confided in hitherto, had forfeited that confidence imposed in them, and merited the judicial action of the church. Our record considers with much emphasis the evils consequent upon this event. It leads us to believe that much jealousy and bitterness took growth; that a baneful spirit of sectarianism became arrayed against us, threatening the peace and prosperity of the society. We are convinced, however, by a sober review of the matter, that the interests of Methodism suffered but little; that whatever harm eventuated was confined to narrow limits; that the high standing of the society continued unquestioned, and that respect yielded it which before had been so justly accorded. One thing is evident—that, notwithstanding prominent persons, subsequent to their separation from us, may have given in their adherence to other religious demonstrations; notwithstanding, with “a might and a will,” they may have dedicated their energies and influence to the fulfillment of the demands of their new covenant, they weakened in not one fraction our previous numerical strength. Let us hope, yea believe, that our fathers preserved their spiritual strength as well.

We wish to say a passing word, just here, with reference to a subject which this circumstance calls up. Whatever sectarian feeling, at special periods, may have been inflamed against us, we make bold to believe that no settled sectarian policy has obtained, with direct reference to our advancement, among the ranks of our spiritual rivals. Without encouraging that stratagem of anti-Christ, proselytism, it is within the province of every sect, and its bounden duty to further, in an honest way, its own interests. Within the compass of our memory, we know that the several denominations in Washington have been acting up to this principle, and procuring, in a measure, the quality and quantity of success desired. One has “flown its falcon,” for the praise and support of the ruling element in mere social life—the fashionable and lovers of pleasure; another has courted the good-will of the rich, and sought to lay its basement strong in plenty; while another, perhaps, has striven for a still different description of prosperity, and striven not in vain. There are good men and women, we doubt not, in every one of them. Between the Presbyterians and Methodists there exists, and, we presume, has always existed, a marked degree of fellowship. The former exchange what may be termed the courtesies of Christian life, cheerfully and heartily. And we hesitate not to say that, whatever fault we may find with their doctrinal absurdities, they number among



them individuals of genuine piety and are entitled to our warmest acknowledgments. With the other denominations we have no cause of quarrel, but, at the same time, can designate no particular point of agreement or coöperation.

In the seven years following the date just mentioned, the society was called upon to deplore the death of more valuable members. Sisters Garvin, Elizabeth Young, and Patience Cook were summoned to their eternal rest. They are alluded to with high commendation, and are declared to have borne brilliant testimony of a living faith in their closing hours. But perhaps the severest shock was felt in the departure of those men of God and pillars of his Church, Ralph Potts and Thomas Smaw. The latter had endeared himself above measure to his fellow-pilgrims, and fell asleep with an undiminished hope. In the death of Ralph Potts, the society was literally orphanized. Just before the breaking of the silver cord, he said to an attendant: "I have long desired to see the glory of God in the face of Jesus Christ, and now I am about to be gratified." He was the one, above all others, to whom the society looked for aid in its utmost embarrassments.

In 1822, the third revival of which the record gives account, took place. Perhaps nothing could be said respecting it, better calculated to impress the mind with its true character, than that now, after the lapse of thirty-four years, a goodly number are still living to attest to the spiritual benefits resulting from it. The fruits of that revival are still hanging by the bough, patiently awaiting the Master's time to gather to himself. How vividly the memory of past scenes, around the altars of Methodism, must return to the understanding of such as yet live to recur to them. Here is substantial comfort for the saddest hours.

The year succeeding the revival, C. S. Cooley was stationed in Washington, and from the description given of his labors, we suppose a minister better suited to make a proper use of the good already accomplished, could not have been sent. He is spoken of as "our excellent Brother Cooley," and it is said that his ministrations were blessed in the form of sundry valuable acquisitions to the society. No doubt he yet lives in the affectionate remembrance of many who were benefited by his instructions.

There remains to be noticed what may rightly be called an invaluable branch of the membership—the colored connection. The earliest mention of them takes us back to 1821. We are informed that at that period, Abram Allen, a colored preacher from Newbern, became a most successful instrument in proclaiming a free salvation to those of his race, who were privileged to hear him, and that a considerable gathering-in of bond and free witnessed to the efficacious, saving excellency of the Christian religion. Three years thereafter, in 1827, the colored membership of the M. E. Church in Washington numbered more than two hundred; a most astonishing success, certainly, when we consider the shortness of time in which the work was performed. Abram Allen continued, we believe, to exercise the immunities of his office until set aside by civil appointment: he is still living among us. We mention him only as inseparably joined to an important clause in the history of the society. What action may have been had, on occasions, since the last-named period with respect to the prominent interests of our colored friends, it is impossible, with precision, to state. It is reasonable to



suppose that, in accordance with the main policy of Methodism, they have received a due share of encouragement and never sorrowed for a helping hand. As far back as we can remember, they have filled a large space in the eye of the Church; they have had a double portion of the liberty of worship granted them; they have received a constant protection in the performance of their appropriate duties; they have taxed the time and talents of the ministry without an instance of repulse, and, nothing we know of to the contrary, done much for the general good. We have to lament, however, the failure of certain schemes which would have placed them in a distinct and more agreeable situation than the one in which they are at present confined. A disposition to erect a chapel for their separate use, prevailed extensively at one time. Nothing but the lack of a little zeal and enterprise caused the failure of the scheme. We yet trust, however, that by the concurrence of favorable circumstances and the blessing of the good Lord, we shall be enabled to perform this simple act of charity for our colored friends. We are the children of a common parent, though our skins may differ; we strive for the same wealth of heavenly grace, though the riches that perish with their using may throw up impassable barriers between us; and we hope for an intercourse hereafter of spirits washed and purified from every stain, though now the unbending ceremonials of social law divide us. May the gracious God bless and provide for the humble colored Christian.

As a specimen of the use which our pious ancestors made of time, for the comfort of some who love the observance of ancient religious custom, we subjoin the following extract from the record: "On Friday night, the 31st of December, in company with Brother Puckett and a number of religious friends, we held a watch-night at Brother Raven's, and welcomed the ushering in of the new year 1825 on our knees. The Lord was with us in mercy, and we had quite a comfortable time." Thomas C. Puckett is a venerable Christian, and is still fighting the battles of his Master. He has been a local preacher for many years, giving his health and energies to the good cause. G.

*Washington, N. C.*

## No. VI.

We have now reached a time in the history of the society, beyond which, in the way of enumerating particular incidents or occurrences, we do not design to proceed. Indeed, we shall have completed our work with this communication. We have labored to save from an ignoble oblivion some imperfect but certain glimpses of the spiritual life of other and remote generations; we have striven to put a soul of some sort under the dead ribs of a story made up of dry, isolated facts; we have wanted, in a word, to contribute something to the steady, increasing light that throws its broad circle around the achievements of Methodism. It was supposed that a *fraction* of the mere multitude would see something worthy of notice in the antiquity of these things; that Methodists of any region or people would be pleased with the recitation of what the pioneers of their system have accomplished; that those who have the very bones of the founders of their Society whitening at their door-steps would be glad to know who they were and what they did for

the Church ; and, more natural than all, that those who, of later years, have grown up fresh and strong around Methodist altars, and had pious ancestors with their energies engaged in the good cause, would be elated and encouraged by the slightest remembrances of them. If we have succeeded in producing the least of these results, we shall be deeply thankful. But whether we are successful or not, we would not lightly barter away the solemn but pleasant emotions we have had in recalling the past. We would exchange, for no paltry consideration, the companionship, though imaginary, of the noble, liberated spirits that now sing their songs of praise on the other shore. While enduring the adverse circumstances of life with heroic courage, they kept the sincere service of God the foremost purpose ; they also left an imperishable legacy, the example of a godly walk and devout conversation.

The space of time from 1825 up to this present, has, no doubt, been fruitful of stirring and oftentimes unaccountable vicissitudes. From the memories of the elders of the church, casting aside all inaccuracies of date, a pretty connected and finished history of the society might be written. But familiarized as every age and sex have become through that most convenient and interesting channel of knowledge, social intercourse, with the most minute circumstance that could be rescued from the darkness of the ages gone, it would be but a work of supererogation to repeat an oft-told tale. There are a few important facts, however, which *must* be mentioned. They are highly worthy of a distinguished place, inasmuch as they are epochs in the growth of the society. The circumstance of their being known to the majority of those interested, will not excuse the sin of their omission in this connection ; they point to the genius of Methodism itself in its larger developments.

In 1831 the present house of worship was built, and shortly dedicated. It will compare very favorably with other buildings of a like character in the State. It is sufficiently large to accommodate our usual congregation, without resorting to the galleries. For a time subsequent to its erection it had to suffer the lack of sundry alterations and repairs which were almost absolutely necessary to its convenience and good appearance. The cupola could never have been suggested by a sound taste, though an honest one ; the bell, which had been purchased in 1812, by Ralph Potts and Joseph B. Hinton, and transferred to the new building, was entirely too small, though of a clear, melodious ring ; there was no vacancy, in the way of a piazza, at the front of the house, as is very customary and proper in other cases. An inactivity and want of enterprise was, for a number of years, manifested in respect to these things. Whether the membership felt itself too poor to undertake improvements, or scouted, *ab initio*, from principle, all change, whether for the better or not, we do not know. As stated, a number of years sped by without any change being enforced ; and it was not until 1844-5, that, under the vigorous exertions and masterly superintendence of the stationed preacher, a new and more creditable aspect of affairs was introduced. A tall and very genteel spire arose, as if by magic, and pointed to the clouds ; the cumbersome arrangement of the passageways to the galleries were done away, and a more economical one effected ; a couple of neat fluted columns were placed as ornaments beneath the added superstructure ; and lately, a large, sonorous bell has been calling the faithful to prayer. We yet lack that most useful and indis-

pensable adjunct of a station, a capacious and comfortable parsonage. There is among us, however, the spirit of earnestness that will one day accomplish this also ; when our worldly circumstances shall be less embarrassed, and we love the good God better.

We have next to advert to the revival of 1840—decidedly the most comprehensive, the most thorough, the most imposing in its consequences, of any from the beginning until now. Just such an one, in all its features, may never be experienced again. It was conducted on the part of its managers with a skill and a prudence truly surprising. The stationed preacher, whose capacity in the direction of revivals has always been held unquestioned, threw himself, under the blessing of God, mightily into the work, and the results were wonderful. What we mean by saying it was comprehensive is, that it took a most extended hold upon all ranks of society, traversing every thoroughfare and by-path, and insinuating its influence wherever dwelt an unregenerate heart. We do not think we should hazard much in declaring that, in some shape, none were entirely insensible to the shock. The church was refreshed as a giant with new wine, and, to-day, can attribute a goodly share of its prosperity to that event. Nearly an hundred whites were added to the membership, while the other denominations laid their own scythe-blades to the harvest, willing and anxious to reap. Who of that number will be ripe grain, when “angels shout the harvest home?”

In the rear of the church, inserted in the walls, will be seen the tablets of Revs. Chappel Featherston and John T. Brame : the white cold marble being fitly indicative of the unspotted raiment which they both now wear, and the chilliness of the prison-houses where their bodies sleep. The former died at his post, in 1843, deeply lamented by his mourning charge ; the latter in 1845. The design of these sketches will not suffer that we lightly pass by the memory of John T. Brame. The Methodists of Washington claim the title to his ashes, though they sleep in a distant churchyard. They claim that pilgrims to his shrine, the worshippers of his genius so early stricken, must first come here to weep what tears they have to shed. They claim that the friends of his bosom, who loved him when the crown of his fame, so briefly worn, shone propitious, must pause where he struck the last blow for his God, if they would be informed of the point to which his intellect was fully advanced ; of the sweet home, suddenly rendered so desolate, which he had made at the centre of every heart. We should be treating the highest merit of the Washington station with contempt, did we not let the world know that the memory of its dead pastor lives not in the volume of the tongueless marble only. A multitude of reasons may be assigned, why he is still so affectionately remembered by the people among whom he sickened and died. As a preacher, the range of his influence went far beyond the outposts of his own congregation. It was a knowledge common to the whole community, that our pulpit, during his occupation of it, was a point of no ordinary attraction ; it was felt that, in his pulpit efforts, there would be no mere ostentation of talents, but the revelation of abilities far above the common level. His sacred mission, and his spiritual qualifications for it, were alike thoroughly accredited. He had a ready access to the love and confidence of his charge, by the kindly, social temper that compelled a

heartly grasp of the coldest hand. He stood up confessed, in the very outset, before the membership, a thoughtful guardian of their smallest interests; for the speedy and very necessary improvements effected by him, looked solely to the good of his flock. And then, to die so unexpectedly, when they were prophesying in their hearts for him a long and brilliant life—it was truly afflicting. Perhaps no more intense excitement, considering it was a clash of intellects upon a field of discussion, ever seized hold of the public mind of this community, than in the conflict of Brame with Dr. Ives. An unpretentious Methodist preacher to cast his glove at the feet of such an adversary, seemed in itself a miracle of presumption; but to make himself acquainted with his opponent's premises, within a stride of his lawn, and then to ride with the daring and recklessness of a Cossack over argument and rhetoric, was absolutely stunning. The universal public consent acknowledged the victory, but the vibrations thereof have not yet died away. We mention this circumstance merely because this place was the battlefield, and because of the important results flowing, not to the Washington station only, but to the Methodist ministry at large in this State.

The society, at this time, is in a quiet, prosperous condition; at least we consider there is no reason to distrust its future advancements. Under the ministrations of a most excellent, practical, and godly man, with an official board at once able and efficient, much is to be hoped and looked for.

Though outside of the original aim of these communications, we think it right that we should mention a couple of names continued upon the church register for lo these many years, and which have always compelled respect and veneration. Brother John Tyler has long and intimately been connected with the interests of the society, and, at periods when it needed a strong and fostering hand, contributed largely to its support. Sister Winnifred Williams is known as widely in heaven as she is upon earth. So firm and steady in her Christian principles has she been, so diligent in the administering of relief and comfort to many a sick and sinking wayfarer, who remembers her in his heavenly home; in a word, so devoted to Methodists and Methodism, at every stage of her pilgrimage, that her name is a by-word of love and friendship. May we meet them both when they shall wear the crown.

We have now done. With regard to the authenticity of our statements, we will say that we are willing to stand by the record. It is such testimony as is held in the highest estimation by the civil courts of the land. We could not think of permitting the usually treacherous memory of old age to contradict it. Slight inaccuracies have necessarily crept in, but the body of facts, both in the manner and time of their occurrence, must be unquestionable.

*Preachers stationed in Washington from 1820 to 1856.*

1820. Thacker Muire.

1821. Swain Swift.

1822. Miles Nash.

1823. Charles L. Cooley.

1824. Thacker Muire and Overton Bernard.

1825. Joseph Carle.

- 1826. William J. Waller.
- 1827. John Kerr.
- 1828. Abraham Harrell.
- 1829. Leroy M. Lee.
- 1830. George N. Gregory.
- 1831. Philip Anderson.
- 1832. George N. Gregory.
- 1833. Thales McDonald.
- 1834. Thomas R. Brame.
- 1835. James M. Bootright.
- 1836. Samuel T. Moorman.
- 1837. Joseph H. Davis.
- 1838. James E. Joyner.
- 1839. James D. Lumsden.
- 1840-41. Ira T. Wyche.
- 1842. David B. Nicholson.
- 1843. Chappel Featherston.
- 1844-45. John T. Brame.
- 1846-47. N. H. D. Wilson.
- 1848. S. M. Frost.
- 1849. Allen S. Andrews.
- 1850. S. M. Frost.
- 1851. N. H. D. Wilson.
- 1852. Henry T. Hudson.
- 1853-54. Joel W. Tucker.
- 1855-56. J. H. Wheeler.

*Washington, N. C.*

G.

[*From the North-Carolina Advocate, Feb. 29.*]

#### INTRODUCTION OF 'METHODISM INTO WAYNE COUNTY, N. C.

BROTHER HEFLIN: I am indebted to an official member\* of our church in Goldsboro' for the following interesting article. We hope similar contributions will frequently appear in our *Advocate*.

Affectionately yours,

CHARLES F. DEEMS.

*Goldsboro', Feb., 1856.*

Daniel Deans removed from —, Virginia, to Wayne county, N. C., where he settled on Stony Creek. In 1786 his mind became very much disturbed about religion; his conduct was so singular at times that his neighbors thought him deranged. During one of these seasons of mental depression, he concluded to visit his birth-place, and while there he attended a meeting of the Methodists, heard the preaching, was taught the way of life more perfectly, and experienced the forgiveness of his sins. When he returned home, on meeting his wife, he threw his arms around her and exclaimed: "O Elizabeth! I have seen a man in Virginia, it is worth a lifetime of labor to see. If I had known how happy his preaching could make me, I would have travelled the world

\* Col. W. S. G. Andrews.

over to find him. He has promised to come and preach for us, and you shall hear him and be happy." Shortly after, the "English preacher," as he was called, came into the neighborhood. An Englishman named Watts, who lived on the east side of Stony Creek, above what is now called "Rouse's Upper Mill," consented that he should preach at his house; and the first sermons of Bishop Asbury were preached at the house of Watts. The little framed preaching-stand that he used as a pulpit can be seen by the curious in the corner of the old church at Salem. It is yet used for the same purpose, whenever the house will not hold the congregation and the sermons are preached out-doors. A few years after Bishop Asbury preached at Watts', a small log meeting-house was built on the west side of Stony Creek, and called "Dean's Meeting-house." This house was very rudely constructed of logs with the bark on; a hole was cut near the stand for a window and another for a door, but no door or window was ever put in. Some of the preachers who officiated in this house were John Buxton, John Kay, Morris Howe, and — Moody. Nothing is now known of them but that they were men of great zeal, and a constant revival attended their labors. Some years after, the little class which had been formed at Dean's, was removed to Sarah Howell's, about two miles west, and near where the present Salem church stands. Sarah Howell had joined the church at Watts'; had lost her husband; was not in affluent circumstances; had a family dependent upon her; but she threw open her doors to the class and the preachers, and for eight years her house was the preachers' home, as well as the place of worship for the much-abused Methodists; at her house there was a constant revival. The Holy Spirit came down on the congregations, and many pentecostal seasons were given. The whole was a shouting band of Christians. Here were witnessed those peculiar muscular convulsions called sometimes "the jerks," but more commonly known then as "the exercise." The preachers who officiated at Sarah Howell's were Willie Bellamy, — French, — Sturtevant, — Hince, Sam Garrott, and Henry Warren.

In 1810 the society had so much increased that it was found necessary to build a new meeting-house. The present Salem church was then built. Most of the work was done by John Hooks, Hardy Cooper, John Deans and George Deans, though the neighbors had what they called "spells" upon it, hauling timber, getting shingles, hewing, etc. After several of the spells, the house was completed, and during the whole time the church was building the Lord was building up his spiritual Church at Sarah Howell's, there being a constant revival there; in fact, the revival influence was constant there for many years. Of those who built the house, John Hooks and John Deans became preachers, and since that time the society have sent out as itinerants John Howell, Daniel Deans, Jr., Curtis Hooks, James Alford, Barden H. Bradbury, and as local preachers, John Aycock, Robert Deans and Morris Howell; all of whom have proven useful laborers in the Master's vineyard; some of them still survive and are still striving for the crown, while the most have fought the good fight to the end and gone up to their reward on high.

[From the *Southern Christian Advocate*.]

### METHODISM IN DARIEN, GA.

MR. EDITOR: It will be remembered that Darien, for years past, was connected with the McIntosh mission. While thus recognized as missionary ground, it received, at times, the attention of the missionary; for the most part, however, it was left as a fruitless field, so far as Methodism was concerned. At this low estate, however, it was cut loose (at our last Conference) from the mission to take care of *itself*, as best it could. On my arrival, I found the church was deserted—the books lost—and Methodism numbered with the things “that were.”

However, on the second Sunday in January, *nine females* declared themselves Methodists. Since then we have received on probation thirty-four whites and eighty-two colored. God has blessed us with a continuous revival, from the beginning of the year. Like the gentle flowing of the small stream, it has never burst over its banks; but it has grown wider and deeper all the time. It is said that there is more religious investigation and feeling in Darien, at this time, than has been for years past. Praise to God!

By the way, Mr. Editor, I believe the M. E. C. was built under your “administration;” therefore allow me to say to you, that the venerable edifice has taken on a new “dress,” in its old age, and “of the latest style,” at a cost of \$150.

There is a most delightful state of things among the colored people. The Hon. Mr. Rhett, formerly of S. C., is here. He will build a church on his own property, for the accommodation of his colored people, forty-two of whom are now members. *Methodism is not obsolete in Darien, as was believed.*

J. M. AUSTIN.

May 2d, 1856.

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## CHAPTER XI.

### BIOGRAPHICAL SKETCHES.

#### THE REV. JAMES H. MELLARD.

THE *Southern Advocate*, January 3, says: “A correspondent, E. S. Ott, Esq., of Fort Browder, Ala., writes: ‘In reading in the *Advocate* the History of Methodism in Charleston, the writer says of Rev. J. H. Mellard, that he still lives. Not so—he died on the 18th of November. [He was alive when the article was written—EDITOR.] It is strange that his death has not been recorded in any paper I have seen. He has been living within twenty-five or thirty miles of me for ten years or longer. I heard him preach in South-Carolina thirty years ago; I have



heard him, in this State, very often. He was more than a common man. He rode to camp and quarterly meetings, laboring as long as he was able. It was never too cold or too hot for him. He was ahead of any preacher I ever knew for energy. His preaching was forcible, sometimes very eloquent and accompanied by great power. He has done his work, and done it well. His prayer was answered in his death—for he departed without a struggle or a groan.’”

[*From the North-Carolina Advocate, Jan. 4.*]

#### AN INSTRUCTIVE INCIDENT IN THE LIFE OF REV. JOHN W. CHILDS.

The name of the Rev. J. W. Childs is associated with my earliest recollection. When a very small boy I frequently heard him spoken of, and always with veneration. He was Presiding Elder on the Yadkin or Salisbury district, during the years 1833 and 1834. No man ever appeared in that region, whose deep piety, plain mode of life, and heart-searching sermons awakened such a general interest, and commanded such universal respect in all ranks of society. I was too young to understand much of his discourse, or derive much instruction by his blameless example; but hearing so much said about him by others, I was led to regard him as closely resembling the Apostles themselves in the purity of his life and the earnestness of his ministry. He has gone to his reward—peace to his dust, and honor to his memory.

There are many anecdotes in regard to him yet preserved in the western part of our Conference, which, if collected and published, would be very entertaining and instructive. The following incident was related to me about ten years ago, by a worthy member of our Church, who lives in the bounds of the Salisbury district. I will repeat it as nearly as I can remember; and if his eyes should fall upon these lines, I know that he will not be offended by the publication of this interesting occasion.

Henry (for so we shall call him) was the son of pious parents, who dedicated him to God in his infancy, and endeavored to train him in the way he should go. Their worthy Christian example and parental affection made a salutary impression upon his young mind. He saw nothing in their conduct inconsistent with their profession; and consequently he regarded his father and mother with great veneration, and believed them to be sincere Christians. His father's house was the home for the preachers, whenever they came round to that appointment. They generally treated little Henry with a great deal of kindness; and he, in return, loved them very much, and was always glad when he saw a minister coming to his father's house. But unfortunately, one year a preacher was sent to the circuit who cared very little for children; he disliked for them to come about him; he never called them to him, took them in his arms and conversed pleasantly with them. Little Henry of course soon learned to dislike this morose preacher; he conceived a very strong aversion for him, and at length came to the conclusion that he was not a good man. Thus becoming prejudiced against one preacher, and not being old enough to discriminate, his prejudices soon extended to the whole body; he looked upon



them all with suspicion, and embraced the opinion that these circuit preachers were all a set of bad men going about the country for selfish purposes. In short, he became a confirmed infidel; looked upon religion as a mere pretense; when he thought of his father and mother, and considered their holy example, he said to himself: "I know that my father and mother are honest and sincere—but they are imposed upon by the delusions of these wicked men called Methodist preachers." Such was his unhappy state of mind—unbelief was enthroned in his heart, and he cared not for the authority of God. In vain did his parents endeavor to show him his error; in vain did they labor to convince him that if one man was wicked, that was no proof that all were so; he persisted in his infidelity, in spite of all their prayers and entreaties.

In this juncture of affairs, and at the time above stated, the devoted Childs came as Presiding Elder on the district. Henry, now a young man, heard a great deal about his deep piety and heavenly appearance; but still he scorned him in his heart, and would not make his acquaintance. At length a camp-meeting was appointed in that neighborhood; his father erected a tent, and moved his family thither to enjoy the religious privileges of the meeting. This was fine fun for young Henry. For although he cared nothing for religion, and felt contempt for the ministry, yet he was highly pleased to meet with his young companions on the outskirts of the encampment, and spend the time in idle amusement. One evening, feeling somewhat tired of being so much in company, he concluded that he would take a walk by himself to an orchard about a mile off, and get some fruit. He did so. After eating as much as he wanted, he filled his pockets and started back to the camp ground. The road being quite circuitous, he determined that he would not follow it, but would go back through the woods, because it was much nearer. He entered the forest, in which stood many large, majestic oaks, whose tops were crowned with a thick and beautiful foliage. Presently he came near a large tree lying prostrate, which had been blown down only a few weeks before. As this tree had fallen when the leaves were yet green, they did not drop off, but soon turned yellow; and thus the tree-top thickly covered with golden leaves, formed a very secluded and quiet retreat. Just as young Henry came up within a few steps of it, he discovered, through the leaves, some strange object which seemed to be bending over one of the limbs, which extended horizontally near the ground. He paused to see what it was. To his utter astonishment he beheld the pious Childs there in the tree-top upon his knees, reading his Bible, which was spread open on the limb before him! At the same moment Mr. Childs discovered him, and fixed his eyes upon him intently, but he did not speak a word. Henry was amazed. His limbs trembled, and his heart throbbed violently. He stood there some moments, unable to move in any direction. And that man of God, down there on his knees, still looked up at him full in the face, and his eyes seemed to penetrate into Henry's inmost soul. Never did Henry feel so awful in all his life before. At length he recovered himself a little from the shock, turned away in another course, and made his escape from the presence of that man of God. But he could not shake off the conviction which had seized upon him. For the thought rushed upon him with irresistible power, that Mr.

Childs must be a good man, and his preaching must be the word of God: "The man who will come out here and get down upon his knees in a tree-top to read his Bible, is no hypocrite—he is a true Christian—and by the help of God, I will never stop praying till I obtain the same religion that he has!" His determination was fixed. He returned to the encampment deeply concerned for the salvation of his soul, went into the altar as a penitent the first opportunity, and was powerfully converted. The last time I heard from him, he was a very consistent and useful member of the Methodist Church.

This incident teaches the great importance of private devotion. This was a prominent feature in the life of Childs—he was a man of prayer. Hence his angelic piety, his heavenly countenance, and the unusual power which attended his ministrations.

This incident also teaches us to be very careful in our intercourse with children. An unguarded expression may destroy their confidence, excite their prejudice, and prove their ruin. We should make little children feel that we love them, take them in our arms, instruct them, pray for them, and thus lead them to heaven. S. M. F.

*Wilmington, N. C., Jan. 1st, 1856.*

*[From the Nashville Christian Advocate.]*

REV. JOHN. LANE.

In the month of October, 1823, the Rev. Thomas Clinton and myself were holding the first camp-meeting ever held in Western Louisiana, in the rear of the plantation of John Danwody, Esq., a little above Chaneyville, on the Bayou Bœuf. The meeting had been undertaken with fear and trembling—not only because the institution was entirely new in the country, but because it was known to us that our presiding elder, the Rev. Ebenezer Hern, would not be with us, from the state of his health—we were both young in the ministry—there was but one local preacher, to our knowledge, west of the Mississippi, and no other travelling preacher—we had earnestly implored help from the east of the river. It was late on Thursday evening; our little encampment was pretty well occupied, and the songs of Zion had commenced to ascend from a few feeble voices; a small company of gentlemen were seen to ride up; in a moment I recognized the countenance of my much-esteemed friend, the Rev. Daniel De Vinne. I hastened to the spot, and was introduced to Col. John Richardson, of Wilkinson Co., Miss., and, to my unspeakable satisfaction, to the Rev. John Lane, then a located preacher, and residing near Vicksburg. He and Brother De Vinne had travelled more than one hundred and fifty miles, and crossed the terrible Mississippi Swamp, for no other business than to attend that little camp-meeting. It was by that dim twilight that I first saw the benevolent features of that dear friend, whose obituary I now sit down to write.

Rev. John Lane was born in Fairfax Co., Va., April 8, 1789, and was the youngest child of Wm. and Nancy Lane. When quite young, his parents removed to Elbert Co., Ga. When about grown, he was a pupil of Franklin College—perhaps the earliest institution of learning under Methodist patronage after the splendid failure of Cokesbury Col-

lege, in Maryland. This, too, proved a failure; but Cokesbury was the *Alma Mater* of Valentine Cook, and Franklin of John Lane. It is not probable that this latter institution ever adopted a full college course; and it is certain that the subject of our notice did not take such a course; yet the moral and spiritual results of that immature and short-lived effort at training the young mind continues to be felt to the present day. Such men as Joseph Tarpley and Hop. Hull could scarcely fail to make their mark on the young, however short the time they were under their influence. It was the preaching of the latter which proved the power of God unto salvation to young Lane. Soon after his conversion, he thought himself moved by the Holy Ghost to preach the Gospel; and shortly after, he was admitted on trial in the South-Carolina Conference. At the end of two years, he was ordained deacon, and transferred, by Bishop McKendree, to the Mississippi Conference, then just about to be organized in 1816. He was at the first session legally held by this body, at the house of William Foster, Esq., Pine Ridge, Adams Co., Miss. This Conference is reported in the printed Minutes of 1817, but was really held in the fall of 1816. Bishop Roberts presided: probably his first presidency. Ten men then filled the work from the Sabine to the Chattahoochie, and from the Gulf of Mexico to the Tennessee River. Of this little but devoted band four still linger among us, and bring forth fruit in old age: that is to say, Peter James, Thomas Owens, Thomas Nixon, and Elisha Lott.\* May their leaf continue green, and may the dew lie all night on their branches!

After filling the most important and laborious appointments in this vast missionary field for some five or six years, Brother Lane was united in marriage to Miss Sarah Vick. She was the eldest daughter of the Rev. Newit Vick, whose children reached to the patriarchal number—twelve. Shortly after this marriage, the father and mother of this large family died the same day. Brother and Sister Lane then became the natural guardians of these helpless orphans. Mr. Vick had left a large estate, but in a very unsettled condition. Nothing but constant attention and unwearied diligence could preserve to the family the means of rearing and education. This laid the necessity on Brother Lane, as he believed, to locate. For some ten years he strove manfully and with great energy to preserve a competence for the large family of his father-in-law, and to sustain his own. During most of this time he held, with honor to himself, and advantage to the public, the office of Probate Judge of Warren county. But he was ill at ease in any thing but the regular work of an itinerant Methodist preacher. Though God had seemed to prosper him in his worldly concerns, insomuch that great wealth seemed almost in his grasp, yet all did not quiet his conscience. The fields, white for the harvest, waved before his imagination, and “Go work in my vineyard!” ever sounded in his ears.

The Conference of 1822 was held in Vicksburg, for the first time. Brother Lane had been the supply in that city for the first time that it had been considered a station. The harness was partly on. His old and fast friend, Bishop Andrew, presided. Many of the preachers found a delightful home under his hospitable roof. The influences were too strong to resist. Setting aside all merely worldly influences, he buckled

\* Dr. Winans was local at that time.

on the itinerant armor, which he laid not off again until the Master bade.

With very few exceptions, from that time he travelled the most extensive districts of our Conference—requiring his absence from home and worldly business more than any work that could be legitimately assigned him—yet he murmured not, faltered not. His high pecuniary credit caused him to be often applied to as security for his friends; his kind heart rarely answered no. He was director of almost all the moneyed corporations in his vicinity, president of the Railroad Company and Bank, and had about this time, perhaps, more pecuniary transactions than any one in fifty miles of his residence. It is not wonderful that, when the extreme pressure of 1836, '37, '38, '39, came on, he was found much involved. I heard him say, not long before his death, that within the last few years he had paid more than a hundred thousand dollars security debts, for which he had not received one dime. During this protracted struggle, it sometimes appeared that he must lose all, and be reduced to beggary. But none of these things moved him. Having put his hand to the itinerant plough once more, he looked not back. His appointments were filled—*all filled*, I may say—for nothing but sickness ever kept him from them. Sometimes they were in the immediate vicinity of Columbus and Grenada, then in the extreme southwestern part of the State, or as high up the river as Lake Bolivar; yet, punctual as the hour arrived, the man of God was in his place; nor did he leave until the last *amen* was said. Much of this latter period of his itinerancy he was quite corpulent and heavy, and often suffered painful infirmities; but it was not in the power of them all to keep him from his work. I can truly say, that I never knew a man so pressed with worldly cares, and so encompassed with infirmities and disabilities, who held out so long and so faithfully in the itinerant field. Next to his God and his family, the itinerant system and itinerant ministers lay nearest to his heart. Could that heart be dissected now, we might almost expect to find engraven upon some of its inmost folds, ITINERANT. He loved his brethren in the ministry with a pure heart, fervently. He seemed to hold his earthly possessions as a common stock for their use. While he had the means, no Methodist preacher could want, from a meal's victuals up to a horse and saddle.

This is the proper place to remark that, while he laid all upon the altar of duty, making a perfect sacrifice of every worldly hope, God, as in the case of Abraham, did not permit all to be taken. He said: "It is enough: now I know that my servant honoreth me." He was near meeting all his responsibilities, and, as I learn, leaves his family quite comfortable.

It was his fate—as it is of almost every man who has the misfortune to be deeply involved—to have some think hard of him for a time, because he was not always able to meet his engagements; and some may have blamed him for attempting to hold on to any portion of his property in some of his extremities. But it is presumed that all accord to him honesty of purpose, as he never, to my knowledge, repudiated a debt, either original or security.

His health had rather faltered since the fall of 1854, from a violent attack of derangement of the bowels, greatly exaggerated by his determination to meet all of his last quarterly meetings on the Lake Wash-

ington District. Such was his enfeebled state at our Conference, in Jackson La., that the superintendent did not think it safe for him to undertake the labors of a district. But he would not hear of superannuation, but undertook the labors of a small circuit near his residence. But for him to undertake, was to do: hence no cold or heat, no wet or dry, prevented him from being at his appointments, small or great. He was seen riding through the severest weather of last winter, to the distance of fifteen or twenty miles, with only the hope of meeting a half-dozen hearers. His wonted health was not restored. To this we may probably attribute his falling a victim to yellow fever. He had been in the midst of all the yellow fevers which ever visited Vicksburg; in many instances he had nursed the sick and buried the dead. But his enfeebled frame could no longer resist the fell destroyer. Early in October he was attacked, and, after suffering a few days, on the 10th he fell asleep in the arms of Jesus. "Mark the perfect man, and behold the upright, for the end of that man is peace." So was the end of our much-beloved friend. When informed that he must die, he said: "I am ready: I have been living for this all my life. Tell my brethren of the Conference that I love them sincerely. I have made many sacrifices for the itinerant work. I count this nothing. I simply cling to the blood-stained banner of the cross. All is peace." His words of parting with his wife and children were too tender to repeat here: the scene was one for a painter, not a biographer. His youngest son, ill of the same disease, came to receive the parting blessing when too ill to leave his bed. His wife, too feeble to walk, was carried to the bedside to gaze, for the last time on earth, on that countenance which had so often cheered her in hours of gloom. But there was no darkness there; like the houses of the Israelites, there was light in that house. Through the gloomy valley they all saw the radiance of eternal day bursting upon them. A few short days, and John Massillon and Eugenia followed his triumphant flight. The latter said, among her last words: "There is father come to be my escort. So he is still about his Master's work. Happy spirit! who loved so well to go on his Master's errands, now has wings to go with the speed of lightning. May I see his heaven-beaming face when I approach the dark valley!"

Brother Lane was somewhat above the ordinary stature, finely proportioned, and of an exceedingly comely countenance. He was one of those men who, when seen in the assembly of the elders, would always arrest the attention of the looker-on, and he would always inquire who he was. There was more of gravity, dignity, and quiet in his appearance, than of sprightliness; yet his humor was inexhaustible; no toilsome day or wearisome night could stop its current, which was ever welling up. If he had a ministerial fault, (and who has not?) it was excessive love for humorous anecdote. In the pulpit he was always grave—generally pathetic. His own heart felt intensely, as his flowing tears often testified. He rarely dwelt on the terrors of the law, and then with manifest pain; but on the promises of the Gospel he dwelt with ecstasy. His voice was remarkably harmonious: its tones were perfect music. He was graceful in the pulpit—his elocution very unexceptionable. His mind was finely balanced: no power in extravaganza—none defective. Yet he was not considered a great preacher, or a profound theologian—not because he was incapable of either—but from the

force of circumstances. He was early sent a missionary to this—at that time—uncultivated country. His rides were long—his opportunities for retirement few—books were scarce. His social habits, too, were unfriendly to much study. Soon he was involved in such an amount of pecuniary responsibility, and so many worldly cares, as to preclude the possibility of much study. This pressure continued necessarily on him after his return to the itinerant ranks—together with the onerous and dissipating duties of the presiding elder's office. But, with all these disadvantages, he was an instructive, pleasing, and effective preacher. His zeal was not the meteor's glare, but the steady light of the ever-rolling planet. He instructed the children everywhere, and was loved by them as a father. Many of the hymns now sung by the middle-aged portion of our Church, in this part of the country, were committed for Uncle Lane, thirty-five or forty years ago. Oh! how much good seed he cast beside all waters! His personal piety was deep and sincere: it was that old-fashioned Christianity which not only gave a principle of action for his life, but strong consolation, having fled for refuge to the hope set before him. His was a religion that could be felt and enjoyed.

I have said for many years he was a leading man in all the public improvements and financial transactions in Vicksburg: in fact, he was the author of the city, having laid it out, and sold the lots, in the execution of the will of the Rev. Newit Vick.

As a citizen, Brother Lane was preëminent for his hospitality and kindness to all classes of people. His bland and saintly manners were well suited to the most refined circles; but his condescension put him upon a level with the poorest and most illiterate. He was truly a father to the poor. The widow and orphan found a never-failing friend in him. His house seemed as free to his numerous friends as a public house of entertainment. So constant were his hospitalities, that I heard him say, that at the end of twenty years, as a house-keeper, he sat down with his family *alone* at table for the first time. The Church delighted to honor so true a friend, and so faithful a son. He was the first President of the Board of Trustees of Centenary College, which office he held so long as the College was located in Mississippi. He was a delegate to almost General Conference to which he was eligible. As early as 1820, he was a member of that body, and was one of the immortal *fifteen* who stood up against the innovation of making the office of Presiding Elder elective. Small as was that minority, their doctrine finally prevailed, and is now the universal doctrine of the Church. In his domestic relations he shone preëminently. He was the centre of the happy home circle. But here I tread on ground too delicate to bring before the vulgar gaze: a stranger intermeddleth not with their joys. May that circle, unbroken, in due season unite again!

B. M. DRAKE.

*Magnolia Springs, Miss., December, 1855.*

[From the *S. C. Advocate*, Feb. 7.]

THE REV. JAMES H. MELLARD AND "J. N."

The mention of the name of James H. Mellard in the sixteenth number of F. A. M.'s "Methodism in Charleston," brings to mind the recollection

of some of his achievements as a minister of Christ Jesus, when quite a youth. After an absence of some months I returned home about the middle of the year 1804 and found him a member of my father's household. I soon learned that when he commenced preaching in Georgetown, he found that but few attended the Methodist place of worship. He determined to go to the highway and seek for hearers. Accordingly, at a proper hour of the day, he took a stand on Crosby's platform, near the Market house, and commenced religious service without a herald. The novelty of this act soon drew attention and attracted some to hear. The monarch of depravity who had a seat in Georgetown, excited the people to resistance, and they came, some in military costume, and with the aid of drum and bugle, endeavored to render his voice ineffectual; but it prevailed above the soundly-thrashed drum and the fiercely-blown bugle, and its sonorous notes pealed through the air, conveying to those attent the tidings sent. Sampit River rolled its waves in close proximity to the spot he stood on. They threatened to immerse him in it, but he quailed not—standing at his post until he closed his service.

It proved to be an auspicious move. After that essay, the people flocked to the proper place of worship, and he had the satisfaction to preach to crowds. Many were awakened and joined the Church during that year, and the authorities judged it best to continue him, and sent him back the ensuing year. But though he labored with unabated zeal and the confidence of a victor under prescient guidance, yet there was a falling away; to prevent which he strove by persuasion, entreaty, and tears, but it availed not, and his tenderness forbade expulsion. At length, those who had the authority silenced him three months, and sent J. N. to enforce the general rules.

Both of them resided at my father's. I had the opportunity of becoming intimately acquainted with them. Writing from the impress of what I saw more than half a century since, J. N. appeared in stature respectable, with a grave, stable countenance, seldom altered by a smile, inflexible and rather stern in disposition, rigid in movement and of unbending integrity. In fact we minors of the family found it expedient to walk straight under his supervision, in order to avoid his scathing rebukes. He taught us to stand still in proper attitude at table before he said grace, and every impropriety of speech received his corrective instruction. To stand in awe of him was an instinctive consequence. He was at that time professedly averse to eating swine's flesh. His organs of taste seemed unaffected with the savor of it even when fried, until after he entered into a matrimonial alliance with the daughter of a farmer, soon after which he wrote to me that "good bacon tasted very well." The farmer knows that a garden of collards requires bacon, and that both together are his main support. This observation may be irrelevant.

I turn to the impression I have of James H. Mellard. He was in person slim, rather pale, but healthy looking, with an open, lively, pleasant countenance, inviting, cheerful, and familiar, and of most friendly disposition, producing the impression on first acquaintance that in him there was no guile. He gave sufficient proof of possessing much energy and decision, although an excess of tenderness deterred him from putting his spiritual sons out of the home of his affections—the association of the good. Parental tenderness can appreciate such



weakness. The apostle Paul was conscious of his strength when he suffered his sympathies to make him appear weak. In the close I would say, his portrait engraved on the tablet of memory lies before me. I have never seen its counterpart; but "he is yet alive." Should he read this product of friendship, I request that he may not recoil from the shock, but stand up and measure the stature of his age, and ascertain how far the ripening influence of the grace of our adorable Lord and Saviour Jesus Christ hath perfected the graces that adorned his youth. The maturity of love is the property of age. I do not mean infidel age.

F. A. W.

[Our esteemed correspondent, who sent this article in, some weeks since, has doubtless learned by a recent number of the *Advocate* that his old friend has been gathered to his fathers.—Ed. *S. C. Advocate*.

[From the *Nashville Adv.*, Feb. 14.]

#### REV. WILLIAM BURKE.

It will be remembered that we have already announced the death of this venerable and distinguished minister. Dr. Schon preached his funeral discourse on the second Sabbath of January, a brief notice of which we copied last week. We now have the pleasure of presenting the following sketch which Dr. Schon has furnished at our special request. We give it a prominent place in our columns, knowing that it will be read with peculiar interest by many of our patrons. Mr. Burke, as will be seen in the sketch, was one of the committee of fourteen, who in 1808, drafted a constitution for the regulation of the General Conference of the Methodist Episcopal Church. The committee consisted of Ezekiel Cooper and John Wilson, from the New-York; George Pickering and Joshua Soule, from the New-England; William McKendree and William Burke, from the Western; William Phœbus and Josias Randle, from the South-Carolina; Philip Bruce and Jesse Lee, from the Virginia; Stephen G. Rozel and Nelson Reed, from the Baltimore; and John McClasky and Thomas Ware, from the Philadelphia Conference. All these worthies, we believe, have now passed away except the venerable Bishop Soule. It is remarkable that the two last survivors of this able and important committee, though they both resided in Ohio at the time, adhered to the Southern Methodist Episcopal Church in the separation of 1844. This, of itself, speaks volumes. But to the sketch:

DEAR BROTHER MCFERRIN: Below is the biographical sketch offered in the funeral-sermon of the Rev. William Burke.

The sermon was preached by the writer, at the request of our departed and venerable brother, and at the earnest solicitation of his family and friends.

We were politely and affectionately invited to deliver the same in Wesley Chapel, Cincinnati. A very large audience was present—all the different churches being largely represented, both in the ministry and membership. This was truly gratifying to the writer, complimentary to our departed brother, and honorable to them. The closing ser-



VICES were conducted by Dr. Elliott. We give the following remarks as we hastily prepared and read them, in hope that some one will more fully present the life, history, and character of this aged and venerable man of God.

E. W. SEBON.

REV. WM. BURKE was born in Loudon county, Virginia, on the 13th of January, 1770. His parents early became members of the Methodist Church, joining the same in 1780. His father was one of the first to take up arms in defense of his country. As one of the minute-men enrolled under Col. Powell, he performed most effective service in different sections of the army's operations, was at the taking of Cornwallis, at Yorktown, where, in common with many of his fellow-soldiers, his sufferings were very great. His mother was remarkable for her great prudence and courage. At that early period she would walk for miles to hear the preaching of God's word. In 1780, both of his parents joined the Methodist Church. Shortly after this, when but eleven years of age, he himself was most deeply impressed upon the subject of religion; but by degrees these convictions, from his associations with the world, were weakened, and gradually wore away.

The means of education were very limited in those days in that part of the country; consequently, in his own language, he says: "I was limited to what was *then* called an English education; all of which I completed in the years 1785 and 1786." Speaking of his course about this time, he adds that: "He became very wild. My dear mother was very pious, and I was her darling boy. The course I was then pursuing gave her much pain. She used every means in her power to dissuade me from it, and used to pray for me day and night."

How powerful a mother's prayer's; how deep their memory in the heart! They were, under God, blessed to him, while to the latest hour of his life he cherished their memory, and gratefully acknowledged their influence. In the latter part of the year 1790, he was awakened under the ministry of Rev. Isaac Lowe, and in a few months afterwards joined the Church, and was happily converted to God. He was one of the first fruits of a great revival. The people crowded by hundreds to hear the word preached, by day and night. He would often go five or six miles of a night to hold and attend meetings. He was licensed to preach in the fall of 1791, and admitted on trial in 1792, and appointed to the West New River Circuit, on the head-waters of the Kenhawa, in Virginia. This was a four weeks' circuit, and between four and five hundred miles around it. The country is high, mountainous, and cold. The labor to be performed and work accomplished on such a circuit can not be well conceived. How strong must have been the constitution to endure such severe and continuous labors! Such was the commencement, early training, and tuition of our departed brother. Under the most forbidding circumstances, and to fields most uninviting, he went forth, leaving the world, with all its allurements and temptations, to labor for Christ. He conferred not with flesh and blood: the vow of God was upon him; and souls, immortal souls, appealed to him for the offers of salvation.

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For twenty-six years he labored most effectively in Virginia, Ohio, Kentucky, and Tennessee. Passing through all the varieties of hard-

ship incident to a pioneer life—encountering difficulties sufficient to make the stoutest heart quail, and constantly calling for the exercise of the greatest endurance and the firmest courage. In his autobiography, published by himself, he gives some of the most thrilling scenes and adventures in the history of the early settlement of our western country—exposures in the wilderness, when surrounded and pursued by a savage foe—in many instances having to travel with arms prepared, being in constant expectation of attack. All these speak of the man; and forcibly declare his fearless courage, his pure piety, and his deep devotion to the interests of his dying fellow-men. During this time, he was the gracious instrument of as much, if not of more good, in the ministry than any of his fellow-laborers. Who has not heard of his labors in Kentucky, Virginia, and Tennessee—those remarkable basket and camp-meetings where hundreds were converted to God? It is said by those who knew him well, many years ago, that his voice was remarkable for its great compass and power—and that in clearest ringing tones, the most distant hearer of the thousands who flocked to these meetings heard from him the messages of God. He was early honored with the confidence of the ministry and membership of the Church. He was the first Secretary of an Annual Conference in America, and one of the committee of fourteen, in the General Conference of 1808, appointed to draft a constitution for the regulation of the General Conference. But one of that committee of fourteen now remains—but “one sole lingerer left on the shores of time”—the Rev. Joshua Soule, Senior Superintendent of the M. E. Church, South.

What associations are presented to the mind from the mention and consideration of these facts! The fathers and early actors in the history of our country and Church are rapidly passing away. We should honor them living, and sincerely mourn them dead. They connect us, in their life and history, with the earliest periods of the history of our Church and country. The very mention of their names brings before us afresh the privations and sufferings of pioneer life, and the sacrifices and labors of the self-denying missionaries who first preached the Gospel in other sections, and to the first settlers of the great Valley of the Mississippi.

To the list of the departed—our venerable Kobler, McCormick, Collins, Sale, Parker, Lakin, Gatch, etc., etc.—we now add the name of our venerable departed friend and brother, Wm. Burke. Their names should be cherished—their memories forever be fresh and green in our hearts. Passing over the intervening years, I would now approach the period in his history when he was first stationed in the city of Cincinnati. This was in the fall of 1811. He says: “In the fall of 1811 I was appointed to Cincinnati Station, it being the first station in the State of Ohio. I organized the station; and many of the rules and regulations that I established are still in use. We had but one church in the city; and it went under the name of the Stone Church. I preached three times on every Sunday, and on Wednesday night; and while stationed in that house, my voice failed me.” Could it be wondered at, that amid labors so great and so constant, his voice—“that clear, ringing voice”—should fail? How solemn the recollections induced, by reading his account of this period and place of his ministry! Where are the listening hundreds who then worshipped in the “Old

Stone"—the spiritual classic ground of Methodism in Cincinnati? Where in the ministry are your Cummings, Parkers, Sales, etc., etc.? and where your Richardsons, Lyons, Spencers, Halls, Hustons—the venerable Mother Carter and her sainted daughter Dennison; where, where are these, and the many more who might be named? Alas! echo answers, where? While yet, blessed be God, his word assures us they are not; for God has taken them! Blessed thought! they rest forever from their labors, and their works follow them. But a few—very few—of these venerable members of the Church of Christ yet live upon earth. In the providence of God, I see before me to-day one who then shared in the joys and sorrows of those days—one still living in your midst—still going in and out before the people of God. May the blessing of God to-day rest upon our venerable Father Nelson, and he be still long spared to the Church.

In the midst of the labors, arduous and active, of Brother Burke in this city, his health gave way—his voice failed. For twenty-six years he had most effectively and faithfully labored in the travelling connection; but now, with great sorrow, deep and heart-felt regret, he was compelled to leave the effective ranks, and be returned supernumerary. In this, and a superannuated relation, he passed the remainder of his valuable life. With regret, as we have said, he received this relation; but in this relation, it must have been very grateful to him, and honorable to us now to mention, that from his character and conduct, he possessed the entire confidence of the Church and community in which he lived.

His fellow-citizens delighted to honor him, and in the language of one who knew him well and long, any civil office in the gift of the people was within his reach. He was appointed one of the judges of the county, and most faithfully and impartially administered the duties of his office. In 1814, he was, through the influence of one whose friendship he ever valued, appointed Post-master of this city. For twenty-eight years he continued under successive administrations of the Government to hold this office, and most honorably and faithfully to discharge its heavy and responsible duties—almost a lifetime filling one of the most responsible stations and offices in the country, and passing through that whole period of service without a charge or complaint against him. For the last few years of his life, his enjoyments in the Church and service of God seemed to increase. It was a great pleasure to him to recount the history of the past—to gather fresh courage from a recollection of the goodness and mercy of God, as witnessed by himself—while his language was alike strengthening and supporting to those who heard him.

He was an able minister of the New Testament—one of the first men of his day—a strong man in our Israel. From the first of his ministry, he was a hard student, and being blessed with great vigor of understanding, strength of judgment and clearness of apprehension, his attainments were proportionably great. Theological learning was indeed the leading object of his pursuit as a student, yet his mind was richly stored with general and useful knowledge. Literature and science were by him earnestly pursued only to be made handmaids to Christianity—such was his opinion and such his course. His preaching was always illustrated and sustained by *illustrations* and facts from Scrip-

ture. He was indeed a scribe well instructed in the mysteries of the kingdom of God. He never handled the word of God deceitfully, or cried peace when there was danger. He spoke because he believed, and faithfully warned his dying fellow-men, and equally as faithfully, as a minister of consolation, uttered in their ears the promises of God.

He was a sincere and faithful friend, and a safe and most valuable counsellor. Such he was for many years to the speaker, and to many who hear me. In his intercourse in life, he was ever kind—ever ready to do an act of kindness to those whom he had it in his power to oblige. In his family, he was all that *that* sacred relation demands—the kind and affectionate husband, and faithful friend and protector of those under his care. Having no children, he always had in his family several young persons, whom he reared as kindly as though they were his own sons and daughters. His merits as a citizen—his character as a Christian, and his qualifications as a minister are all before you and known by you; it is not, therefore, necessary for me to detain you further by reference to them.

He being dead yet speaketh to you. With characteristic energy, he labored actively in business for his own support, until visited by the hand of disease. To the friendship of the present Post-master of Cincinnati, he was greatly indebted for his kindness in affording him employment, and thus and otherwise contributing to his support. The same may also be said of many other kind friends.

He was spared long upon earth, and generally enjoyed good health; but for some time past, in common with his friends, he anticipated the hour of his departure to be near at hand. During his long confinement, and the gradual wasting away of his life, he expressed the firmest trust and reliance in the mediation of his Saviour—his fullest confidence in God and resignation to his will. During his illness, and a short time before his death, we saw him, and conversed and prayed with him. He was cheerful and happy—ready, like the Apostle, to say, “I have fought a good fight, I have finished my course, I have kept the faith,” etc. “O death! where is thy sting—O grave! where is thy victory?” From his bereaved companion, and a friend who often visited him, we learn he continued thus resigned and patient, comforted by the rich promises of the Gospel, and strong in faith in his God, until at length, on the 4th of December, 1855, with him the weary wheels of life stood still, and he calmly and peacefully fell asleep in Jesus.

When no longer able to speak, in answer to the kind questions of his weeping wife, he raised his hands in token of peace and victory, and triumph in death. He has gone, at the end of a long and useful life—he is not, for God has taken him. May Almighty God indeed sanctify this afflictive dispensation of his providence to the good of his bereaved family, the Church of God. and this whole community in which he lived.

[*From the Richmond Christian Advocate, Feb. 20.*]

REV. WILLIAM L. BLANTON.

NEW-ORLEANS, Feb. 7th, 1856.

BRO. LEE: My usual interest in the “Old Richmond” led me along its familiar columns this morning. The first article I lighted upon, (the

copy of Jan. 31,) called up memories, pleasant and painful—the article on the dead ministers of the Virginia Conference. The writer opens:

“While reading over the list of appointments for the Va. Conference, for the year 1844, my heart grew sad. This year I became a member of the Conference. She numbered ninety-one preachers in the regular work. Eleven years seem but a short period; yet, in those eleven years, twenty odd have died, thirty-six have located, been transferred, or are engaged in teaching, etc., leaving only thirty odd of the ninety-one then in the Conference, now engaged regularly in preaching.”

Several precious names are dwelt upon, as passed in review. The mortality has certainly been great—it would be so counted even in these regions—and the marks shining ones. How is it that no biographies have been wrought out of such a wealth of material? You have subjects. And as to writers, you have them; for I know of no body of ministers whose average cultivation reaches that of the Virginia Conference.

One name on the roll—that at the head of this paper—I beg to pay a tribute to. William Lindsay Blanton has been dead several years. I had left Virginia, and the news reached me in Mobile, Alabama, through the *Advocate*, in the latter part of 1846. It smote upon my heart heavily. The sensation of pain at his loss was limited—for he was young and known in his full merits to few—but it was profound.

We were brought together first at Randolph Macon, and enjoyed our last fellowship in labor, on the Prince Edward Circuit.

There were some things about my dear friend, note-worthy in their degree, as well as character.

It matters not that he died too early to have done great works; I think he is in heaven on the score of the “pure in heart.” How he tugged, and grubbed, and fasted, and prayed over any root of bitterness that experience or self-examination discovered! “I can not rest till pure within,” seemed to be his motto. His dress and person were scrupulously neat, but his face was often foul with weeping. He fasted every Friday.

A fellow-student visiting his room, would sometimes receive no answer to his knock. Afterwards it appeared that Blanton was in his room. He had shut to his door, and would not be broke off from communing with his Father in secret. He was fond of companionship, but thought it no slight to his best friends to prefer Jesus. He shut to his door—not to keep from being surprised on his knees, but to bar out any interruption.

Christian boldness in him was not natural combativeness working out under a baptized name. It had a true and gentle temper. “Bold to take up, firm to sustain the consecrated cross.” He was embarrassed in the recitation-room before a professor, and yet flinched not from preaching before the President and faculty! How often have I admired the manner with which, while a “Fresh,” he would throw those symbols of the Methodist preacher, saddle-bags, over his arm and walk across the Campus, on a Saturday—going out to one of his appointments in the country. And St. James’s, Easter, or Gilgal were warm next day.

More than most preachers, he put honor on the *word*. He had no idea of its failing to accomplish that for which it was sent. He believed it quick and powerful—always. The consequence was, he was not de-

pendent. His estimate of the effect of a sermon or the state of feeling in a congregation would hardly be concurred in by all others present.

My own obligations to him can not be cancelled by this imperfect tribute to his memory. I was before him in college studies, but he was before me in every thing else. He took me by the hand and led me out, in my first preaching efforts—made opportunities for me, prayed for me, counselled, helped me.

The first "round" I ever made was with him, on the Prince Edward circuit. His cheerful, pious talk beguiled the way. He champed upon the bit to come at the congregation—the pulpit: so did he love to preach the saving Gospel to lost men. Sprightly but not profound, he took at a glance his view of a subject. Being willing, he was therefore always ready to preach. Though not licensed half a dozen years at his death, I reckon he sounded forth more sermons than many who have been twelve years "in the regular work." When the stately tactics of warfare did not meet the case, he practised the guerilla mode, and took sinners as he found them. He acted on this Wesleyan prescription:

"You have nothing to do but to save souls, therefore spend and be spent in this work; and go always not only to those who want you, but to those that want you most.

"Observe! it is not your business to preach only so many times, and to take care of this or that society; but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they can not see the Lord."

On that "round," to me somewhat tentative, several incidents transpired giving me an insight into my spiritual mentor. Love for him grew upon one with knowledge of him.

One warm day we were on the road—off which, at the distance of a quarter of a mile was a log house, wherein lay a sick woman. She had been sick a long time. The neighbors had told us of her case and requested a visit. It was very warm, and we had passed the road that led to the house, by a hundred yards or so, before observing it. The lane was narrow: I, too prone to neglect duty, suggested that we could call the next time—the place was back—the sun hot, and as it was a chronic case a future visit would be in time. To this bad plea he seemed for a moment to yield. Then suddenly reined up "John" under a shade tree—"Bro. Mc., how would our Saviour do in such a case?"

I staid by the buggy while he made a visit—a long one, to the poor sick woman. The weather was cool, compared to the agony I endured, self-condemned and repenting, and suffering the unanswerable rebuke of a heavenly example. I made resolutions then about visiting the sick, which I have had abundance of opportunity since for keeping, and which, I trust, I have kept.

By and by Blanton came back, his countenance shone like Moses'. He had had a happy time, and others were happy. His face was happy and I knew his heart must be. I may add, the woman was dead when next we came round.

In the pestilential seasons that fall upon this city, I am stimulated in the office of visiting the sick, by the remembrance of that occasion. There is a reward peculiar and great, and promptness is part of the duty. The sick have claims to-day which you may not be able to pay to-morrow, for they may be *dead*.

Talk of mysterious providences! These are mysteries—The death of a young preacher, such as W. L. Blanton was, when the Lord's harvest call for laborers. But He is good and wise.

Of Crowder, Dibrell, and Penn, and such like, one thinks thus: Old soldiers, true and worn, they have been promoted in the regular way. They have gone up. But Blanton was breveted!

H. N. McTYEIRE.

[*From the New-Orleans Christian Advocate.*]

HON. AND REV. JOHN M. TAYLOR.

VICKSBURG, *Miss.*, March 30, 1856.

He died at his residence in Madison parish, La., on the 28th February, after a protracted sickness and great suffering, which was borne with characteristic fortitude and submission. Thus, another of earth's noblemen, and one of the truest friends and ablest supporters of Christianity, has gone from amongst us. Death has been strangely busy of late in taking down the pillars of society, and removing the great props of morality, conservation, and religion. Among many who have been recently called to pass the "Dark River," few, if any, will be more missed than the excellent Christian gentleman whose death we record. He was born in Orange county, Va., June 28, 1788. He was a near relation of Gen. Zachary Taylor, and they were both born on adjoining plantations.

Judge Taylor was a man of mark. His strong mind and active intellect were strikingly exhibited very early in life by the ease with which he mastered his studies. When about nineteen years of age, he commenced the study of law in Staunton, Va., where he continued for two years, at which time he was admitted to the bar, and soon after removed to Columbia, Tenn., where he commenced the practice of his profession.

In March, 1811, he married Miss Anna Foote, eldest daughter of William Foote, Esq., of Fauquier county, Va. Our age has produced few such women. She was possessed of a noble intellect, and manners the most refined and attractive. She was an ornament to her sex. Her society was courted in every circle of refinement, and her exalted piety, serene dignity and devotion to the duties of her several relations won, the homage of ardent affection. She lived and died a model Christian, wife and mother.

Judge Taylor remained but a few years at Columbia. After his marriage, he settled in Huntsville, Ala., (then Mississippi territory,) where an unusually intelligent population was settling, and where he had not lived long before he took his stand in the front rank of the able bar then residing and practising in that section of country. He was a member of the Convention which formed the Constitution of the State of Alabama. At about the age of thirty-one years he was elevated to the bench of the Circuit Court by the Legislature, which office he filled with distinguished ability. A few years afterwards he was elected by the Legislature to fill the office of the Supreme Bench, which office he held as long as he remained in the State; and no Judge occupied the same responsible position who has discharged its duties with



greater fidelity, zeal, and general satisfaction. His resignation of the office was received with great reluctance, but his fixed purpose of removing to Mississippi led him to take the step. He removed to Mississippi and settled in Vicksburg in 1832, and devoted his attention to planting, and the practice of the law. No gentleman ever entered a community under more favorable auspices, or was more cordially received by an intelligent and appreciative people. Himself and family were deemed an acquisition and an ornament to the place, and their esteem grew with increasing years.

Before 1844, he had nearly relinquished the practice of his profession, and in that year purchased a plantation in, and removed to Chicot county, Arkansas, where, in 1847, he had the misfortune to lose his estimable wife. He removed to Madison parish in 1850, and was married in 1851 to Miss Caroline E. Thurman, who still survives him.

In February last he closed his mortal career, and calmly sleeps the sleep of a holy death.

At the age of thirty-three years he renounced a skeptical scheme of reasoning in which he had fortified himself against the claims of Christianity, and taking the Bible as the only guide worthy of rational and accountable creatures, soon found himself rejoicing in the true spirit of the Gospel, and counted it his chief joy through life to find his most intimate associates among the disciples of Christ. Soon after he had united with the Church, he felt it his duty to preach the Gospel; and whilst his existing responsibilities would not allow him to give himself wholly to the work of the ministry, he devoted so much time to the duties of the pulpit, that for many years there were few more effective or useful ministers in the country. His name would secure a crowded audience at almost any time or place, and those who heard him seldom failed to be greatly instructed and substantially improved by his discourses. He was an able minister of the New Testament. His mind was comprehensive, logical, acute; his utterance ready and fluent; his manner at once dignified and persuasive. He was in earnest. He did not preach merely to fill up an idle hour, but because he loved the Gospel and wanted all men to understand it and enjoy its glorious bounties. Hence his countenance glowed with a divine philanthropy, his eye moistened, his words took fire, and the hearts of his hearers swayed to and fro under the power of his peculiar eloquence. There were very few such preachers.

As a Christian, his private life was marked for its devotion, zeal, prayerfulness and conscientious discharge of every duty—as much so as that of any person we have ever known. He was not merely a good husband and a kind father, in the common-place usage of those terms, but he stood in his family circle as a patriarch, saying: “As for me and my house, we will serve the Lord.” He loved the souls of his family, and while, with commendable diligence, he toiled to furnish them those things essential to this life, he did not neglect to instill into their minds the great lessons of life and immortality through Jesus Christ.

Judge Taylor was a warm advocate of his political views, but he was as conscientious as he was ardent; and before he came to this State the fairest field and most flattering prospects were opened before him for a successful career as a statesman; and frequently was he urged to accept nominations for the highest honors the people can bestow; but



his peculiar views of what he deemed his duty in another sphere led him to decline the offers of his devoted political friends.

As a citizen and neighbor, it might be truly said of him: "None knew him but to love him." Not that we would say all loved him—he was too noble too incorruptible, pure, and philanthropic—he was too much a man of God—a man of daily prayer, a Christian indeed, for many people truly to *know*. He mingled with hundreds and thousands who were struck with his dignified, refined, and manly bearing—who were impressed with the stamp of superior intelligence on his brow—who felt awed by his stern and lofty integrity, his transparent truthfulness and lofty pride of character. But they did not all know him. Only those who cherished kindred views and sentiments could fully appreciate and ardently love him. Those who revelled in "lasciviousness and excess of wine," thought it strange that the Christian gentleman did not "run with them to the same excess of riot; speaking evil of them," in St. Peter's day; and their successors to these distinguished characteristics are as true to their practices as is the needle to the pole. The man of whom it may be said "none name him but to praise," is not fit for the rugged, every-day life battles, not prepared to measure arms with the giant forces of resistance with which all true men must meet. But no man need wish to be more honored, and have a larger number of devoted friends. And, take him all in all, it will probably never fall to the lot of many, if of any, who enjoyed his acquaintance, "to meet his like again."

One who stood by him in the great hour when soul and body were shaking hands, and after a fellowship of nearly seventy years, were now parting for their respective abodes—dust to dust, and the spirit to God who gave it—says of him: "He died in the manner that his noble life gave promise of. For months before his death the great theme of his conversation was the merits of the atonement, and his devotions were as unremitting as his consolations in believing were remarkable. He frequently exhorted us all on the subject of religion. We never saw him weep but once during all his illness, and those were tears of joy and not of grief."

A short time previous to his death he exclaimed: "Jesus! oh! how sweet the name! How sweet to think we have such a friend to lean upon." And as he thus spoke the tears gushed from his eyes; and as those eyes were uplifted in sweet contemplation, it was quite evident that his spirit was even then almost at the pearly gates of heaven. His death was remarkably easy; his life went out like a candle; and it was so calm,

"We thought him dying when he slept,  
And sleeping when he died."

The Methodist Episcopal Church became the church of his choice, after a thorough investigation of her usages and doctrines; and, though drawn by powerful influences to a form of worship more ceremonial and attractive, yet he found what he had need of most, a spiritual people adhering to primitive Christianity, with all the characteristics of the true Church of Christ. After nearly forty years' study, observation, and experience, he rejoiced that his judgment and heart approved his early decision. His family and uncounted number of friends, will

hold his memory dear and sacred as long as life shall last. May it be their happiness and ours to meet him above, and rise with him in the resurrection of the just.

C. K. MARSHALL.

[*From the Home Circle.*]

THE REV. HEZEKIAH G. LEIGH, D.D.

DEAR BROTHER HUSTON: The October number of your Magazine, which has just come to hand, is embellished with a portrait of the late Rev. Dr. Leigh, of North-Carolina. If I had known in time that the portrait was to be inserted, I should have furnished you with a notice of the original. I am engaged upon a memorial of our brother for another publication, and have time to do no more than send you a copy of the inscription upon his cenotaph, which was made for me by one of the students at Randolph Macon College, on the occasion of my visit to that institution this week. Dr. Leigh was great as an orator. I have heard Summerfield, Bascom, Maffitt, Breckenridge, Hawks, Bethune, Cookman, and Henry Clay and his compeers—and I have never heard a man who seemed to me to approach Hezekiah Gilbert Leigh as a *natural* orator. He did comparatively little to cultivate his great powers, else he had shone with surpassing splendor. I never saw him *try* to produce an effect, but the magnetic power of his genius seemed naturally to shoot itself into his audience whenever he was fired with the themes of the Gospel. This power was wondrous, and wondrously unappreciated by its possessor.

In the chapel of Randolph Macon College, Virginia, inserted in the wall on the right of the rostrum, is a marble cenotaph, bearing the following inscription:

SACRED

TO THE MEMORY OF

REV. HEZEKIAH G. LEIGH, D.D.

HE WAS BORN IN PERQUIMANS CO., N. C., NOV. 23, 1793,

PROFESSED CONVERSION IN 1817,

JOINED THE VIRGINIA CONFERENCE IN 1818.

In the division of the Conference in 1836, he became a member of the North-Carolina Conference. He died in Mecklenburg county, Virginia, September 18, 1853, aged fifty-eight years. He was elected to every General Conference from 1824 to the time of his death; was a member of the Louisville Convention, and a trustee of R. M. College. He devoted the powers of his great mind to the service of the Church for thirty-five years, and was abundant in labors and success. He was the advocate of every measure to improve the literary and religious character of the Church. A lover of learning, he founded R. M. College; pure in character, profound in the knowledge of divine truths, eloquent as a minister, fervent in zeal, eminent in usefulness, he lived beloved by the good, and died lamented by his brethren.

This tablet has been erected to his memory by his brethren of the

NORTH-CAROLINA CONFERENCE  
OF THE  
METHODIST EPISCOPAL CHURCH, SOUTH.

The last words on the tablet remind me that it was Dr. Leigh, if I have been rightly informed, who, in the Louisville Convention, proposed the name now borne by our Southern Church. CHARLES F. DEEMS.

*[From the S. C. Advocate.]*

MEMOIR OF WILEY WARWICK.

Wiley Warwick was born in Sussex Co., Va., March 17th, A.D. 1771. He was a moral though irreligious youth. He states, in his journal, that "in his seventeenth year he was enlightened and had many drawings of the Father." But he returned again to folly; and so lived until his twenty-sixth year. In his twenty-first year he was married to a young lady, who was a pious member of the M. E. Church. By this happy union he was brought under Methodistic influence. It was in the month of August, 1796, that he was powerfully converted to God, in Anson Co., N. C., where he then resided. He immediately joined the Methodist Episcopal Church, of which his wife had been for many years a member. And soon afterwards he was licensed to exhort. He was licensed to preach in November, 1799. He labored efficiently as a local preacher until the year 1804, when, by the persuasions of Bishop Asbury and a number of travelling ministers, he joined the itinerancy. It was during the time that he attended a camp-meeting some sixteen miles from his residence. It was the first camp-meeting that was ever held in that section of country. It was held by the Methodists and Presbyterians; and was under the care of Rev. Dr. Brown, afterwards President of Franklin College—who died in Fort Gains, Ga., in the year 1842, one of the most triumphant deaths on record. Father Warwick walked the entire distance, and arrived on the encampment on Friday evening, during the three o'clock sermon. Dr. Brown preached. Father Warwick had intended to conceal his character as a preacher of the Gospel. But on arriving on the encampment he walked into the altar and seated himself under or just in front of the stand. When Dr. Brown had finished, he invited any person to exhort, who had a word for the people. Father Warwick rose from his seat, under the inspiration of the Holy Ghost, and commenced exhorting the people. The mighty power of God came down upon him and upon the congregation. The people began to fall in all directions, and to cry aloud for mercy. The influence spread far and wide. During the exhortation a great rain fell, which deluged the earth. But of this the exhorter was unconscious until he had finished his exhortations. Multitudes of people were lying in an apparently insensible state, regardless of the mighty waters; who had to be cared for by their friends. From this house, said Father Warwick, until Monday, eight o'clock, there were no ten minutes that the shouts of the redeemed, or the groans of the penitents, or the loud pray-

ers of the people of God, were not heard. It was a time of the mighty power of God. It was at this camp-meeting, that the soul of Father Warwick caught that missionary fire which burned so long and so brightly. This statement of Father Warwick is corroborated by at least one living witness.

He joined the South-Carolina Conference, in Augusta, Ga., January 1, 1804, and was appointed to the Anson circuit, with William Avant, to change with Thomas Shaw and M. Boier on the Little Pee Dee circuit, in six months. In his journal he states that he travelled the little Pee Dee circuit, but makes no allusion to Anson. During the first thirteen years of his itinerancy he travelled as follows: Little Pee Dee, Anson, Bladen, Santee, Great Pee Dee, Rocky River, Wateree two years, Santee two years, Black River, Inoree two years. At the end of his second year on the Inoree circuit, Father Warwick located 1817; being broken down in health, and unwilling to become burdensome to the Church. His last year on the Inoree circuit was rather nominal, he being a supernumerary. During these twelve years of his itinerancy he travelled 42,925 miles and preached 3682 sermons, besides exhortations, prayer-meetings, night appointments, and camp-meeting labors.

He remained local until 1821, when he was employed by Bishop George to supply the Union circuit, South-Carolina Conference. At the ensuing annual conference which sat again in Augusta, he joined the itinerancy again. His travels were as follows: Black Mountain, Grove (Carnesville,) two years, Gwinnett, (Laurenceville,) Broad River, (Elberton,) Habersham, (Clarksville,) Gwinnitte Grove, Habersham.

While at Conference in Milledgeville, in January, 1826, he got a pine splinter stuck into the muscle of his thigh, which gave him great pain. He called on Dr. Banks, a celebrated surgeon, to have it extracted. But the Doctor advised him to let it alone, as its extraction would be attended with great danger. He travelled for the remaining four years in great pain, in consequence. He had a pad fixed on his saddle so as to relieve his thigh from the pressure of the saddle. It finally healed up; and he took it with him into his grave.

In the year 1822 he moved his family to Habersham county, Ga. During the journey he got his little finger dreadfully mashed, which gave him great pain. He eventually had it amputated. In consequence of his sufferings he lost some two rounds of appointments. At the Annual Conference the P. E. complained that he had neglected his work. Father Warwick simply rose from his seat, drew forth his inflamed and mutilated hand and exhibited it to the Conference. It was enough. Of this accident the P. E. had not been informed.

While travelling on the Bladen circuit, in the year 1806, he was exceedingly annoyed by a Baptist, by the name of Lindsey. This man was a bigoted sectarian and a great enemy to Methodist "circuit-riders." He used all his talents and influence against the Methodist preacher. As the Methodist preacher was passing through a low land or swamp near nightfall, he discovered a pair of saddle-bags in the mud and water by the road-side. He hooked them up with the crooked end of his whip; and when he had got to the higher ground, he dismounted and examined them. On them he saw the name of Rev. Mr. Lindsey. And on examining their contents, the first article which he drew out was a junk-bottle, well filled with liquor. At the next house, being a Bap-

tist house, he called for lodgings; but was told that "Methodist circuit-riders" could not stay there. He then delivered up the parson's saddle-bags and their valuable contents, requesting the landlady to notify Parson Lindsey that they were safe. This produced a change of sentiment; and it was agreed that he might stay. The landlady informed him that Brother Lindsey had passed by a store near there that day, and had taken a little too much liquor on a fasting stomach, and had lost his saddle-bags; but she hoped it would not get out upon him. The Methodist preacher kept the secret, as long as he remained in the country. And the consequence was, that Parson Lindsey became a good friend of the Methodist preacher; and peace was restored to the churches. The rides on this circuit were long. On one stretch there was no house, and the preacher had to sleep in the woods, supperless, with the earth for a bed, his saddle for a pillow, and the heavens for a covering. But his soul was fed with bread from heaven; and the next morning he went on his way rejoicing.

During the thirty years of Father Warwick's efficiency as a travelling preacher, he travelled 66,849 miles on his regular work; and preached 5938 sermons, besides exhortations, night-meetings, and camp-meeting labors. And for all this he received only 6392 dollars all told; being a little over 110 dollars per year. And yet, with this and a prudent, economizing wife, he raised a family of five children in respectability, and gave them a moderate English education.

At the Conference held in the city of Macon, at the close of the year 1830—the first Georgia Annual Conference—Father Warwick, not being able to travel, wrote to Conference requesting a superannuated relation, which was granted; and which relation he continued to sustain until the end of his long pilgrimage.

On the 24th November, 1843, Father Warwick lost the wife of his youth and the sharer of the toils and hardships of his itinerancy. After living in widowed loneliness for a few years, he married again in his seventy-third year, a worthy widow lady near his own age, who still survives him. It was thought by some of the friends and brethren, that a marriage at so advanced an age was unadvised. But though as a general rule such matches should be discountenanced, in the case of Father Warwick it proved a great blessing. He found in her a companion suited to his years. And her presence, sympathy, and kind attention greatly alleviated the pains of his latter years. And, in his last sickness, she was ever by his bedside, anticipating all his wants. Her attentive ear caught his last dying whispers.

The last few years of the life of Father Warwick were spent in the town of Dahlonga, in a state of decrepitude. His affliction was of such a character as to cause intense suffering. He may truly be said to be one of those "which came out of great tribulation." The paroxysms of his disease became more frequent and more intense, until even morphine was no longer of any avail. During their continuance his agonizing shrieks, which could be heard for a considerable distance, were most heart-rending. But during all his unheard-of sufferings, not one murmur ever escaped his lips. If ever a soul was made perfect through sufferings, Father Warwick was of the number. I suppose that no person ever did suffer more from the natural course of disease than he. And yet I have never seen one more lamb-like. He "waited his ap-

pointed time, until his change came." Yet, like Paul, his desire was that he might be permitted "to depart and to be with Christ." With the exception of a very brief period, he retained his mental faculties until the last. And thus he was enabled again and again to testify to his family and friends his faith in God, and the unclouded vision of the smiling face of his Heavenly Father.

He died May 7th last, in the eighty-sixth year of his natural life; in the sixtieth year of his spiritual life; in the fifty-seventh year of his ministry; and in the fifty-third year of his itinerancy.

G. BRIGHT.

[*From the North-Carolina Advocate.*]

REV. JAMES PATTERSON.

It was our privilege, last week, to meet with this "father in Israel" at Olin, in Iredell county. He is the oldest member of the North-Carolina Conference; and perhaps the oldest member of any annual Conference in the Southern Church. He has been for a number of years on the superannuated list, and has resided upon his farm in the neighborhood of Olin. He was a giant in his day, and still retains his vigor of mind in a remarkable degree for one of his years. In reply to a question, he gave the following memorandum, written in a strong, clear hand, which condenses, in few words, the history of a long and useful life:

"I began to travel as an itinerant preacher, by the direction of Reuben Ellis, (called Elder at that time,) on the sixteenth day of November, 1793, and continued thus to travel until the beginning of the year 1795, at which time I was admitted on trial, in the twentieth year of my age, at Conference held in Charleston, South-Carolina; was ordained deacon the eighth of January, 1797, and ordained elder on the fourth day of January, 1799; was about fifteen years old when I joined the Methodist Church, it being then called the Methodist Church. I was born the 23d day of January, 1773, near Orangeburg, South-Carolina.

"JAMES PATTERSON."

The man who entered the travelling ministry in 1793, was an honored instrument in the great revivals which have built up Methodism in North-Carolina, and under whom such men as Hezekiah G. Leigh were brought into the itinerancy, must possess information of deep interest to the whole Church. Father Patterson has promised to prepare for the readers of the *Advocate* some reminiscences of his ministerial career—some incidents of the remarkable men who were his cotemporaries, and of the revivals in which he was an agent.

He has won the respect and veneration of all who know him, and will receive the prayers of a generation which rises up to call him blessed.

[*From the N. O. Advocate.*]

THE REV. JAMES M. WELLS,

*Late of the Alabama Conference.*

There is a class of ministers not properly appreciated by those who write contemporaneous history. Their names, save in Conference min-

utes or lists of appointments, very rarely find a place in the public prints. They live laborious, useful, godly lives. They do the hard work of the ministry. They preach the Gospel to the poor. They build up the waste places, gather congregations, organize Sabbath-schools, convert souls, erect churches in out-of-the-way corners. They preach the pure, plain, simple word of God, making their way felt and known among common people. They go anywhere—live on any sort of salary, rejoice in God that souls are won to Christ. They die gloriously. "Let my last end be like his." And then, save in the hearts of those to whom they were the ministers of salvation, and a few of their ministering brethren who estimate them truly, *they are forgotten*. Yet their record is on high. Their names are in the book of life.

Among these we place the late James M. Wells. He had few advantages in early life; an imperfect knowledge of English was the sum of his accomplishments in the way of education. Young in years, with little knowledge of men or books, he entered upon the work of his life with deep feeling of insufficiency. With a sound mind, a strong constitution and vigor of body that seemed utterly unconscious of fatigue, a burning zeal that kept all aglow by the continued unction of the Holy One, he went to work—work to him, not by a mere figure of speech, but actual, *to be done*.

Few men were more successful.—Luke's description of Barnabas seems written for him, so exactly does it portray him. "He was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord." There was a revival in every work he filled, be it mission, circuit, or station. He prayed for it—he preached for it—he infused his own strong faith into the hearts of his people. God answered—the work prospered—and in these times of refreshing he was ever foremost, never sparing himself—in the pulpit, in the prayer-meeting, in the family. In the altar, the last lingering penitent, no matter how lowly, at the latest hour of the night, might feel assured Brother Wells would never desert him. There he was, praying with earnest, heart-felt importunity, directing by word of exhortation, cheering with a song, sympathizing with him in his distress, and rejoicing with him when he had found peace with God through our Lord Jesus Christ. He was truly untiring. When, wearied to exhaustion by continued labors, others retired to rest, Wells was on hand, fresh seemingly as ever. Neither flesh nor spirit flagged. Thus for some twelve years. Then the wear and tear of continued, unceasing toil began to tell. Still, however, though a constant sufferer, able to accomplish an amount of labor rarely undergone by the strong and healthy.

He was very studious, anxious to learn, and willing to be taught. He made the ministry his sole business, gave himself wholly to it. He thought of it always labored to make every thing subserve its accomplishment. His books (he had some two hundred well-selected volumes) were studied slowly and carefully, well marked for reference. His sermons sketched, sometimes of later years written out, not to be read, but preached, were baptized with prayer, so that if the sermon was a poor one, it rarely failed to make a good religious impression.

He was improving constantly as a preacher. In the last two years he had made very sensible progress in his studies; having more leisure, he had improved it diligently and profitably. He was just beginning



to know *how* to study, a difficult thing to learn when there has been no early training. He had corrected many errors in pronunciation and delivery, and put more system into his sermons and public addresses. Energetic and persevering, he would have fitted himself for more extended usefulness had he been spared longer. He was a thorough Methodist. He loved the Church of his choice as he did the mother who bore him. He studied her doctrines and usages. He had realized in his own experience the high grade of Christian attainment which her standards hold forth. And in his defenses and explanations of her polity on points called in question by other denominations, after a fashion peculiarly his own he was often singularly happy and successful.

A strong pervading sense of duty was ever present with him. What ought I to do? was his question. Once decided, there was no faltering. This gave a manliness of tone and straightforward directness of delivery which sometimes assumed in the eyes of those who did not know him well, the appearance of forwardness—a desire to exhibit himself. Modest he was, but never to the sacrifice of principle or compromise of duty.

He wore well as a friend and as a preacher. He was best beloved and best appreciated where best known. No slight praise this. How few deserve it? In the circle in which he moved, (and he spent the largest part of his itinerant life in the bounds of the Tuscaloosa District,) no man possessed more fully the confidence of those who knew him. The religious of every name loved him. The irreligious respected him, with full faith in his integrity and piety. *They believed in him.*

He died as he lived, "in the faith." Able to speak but little, that little was to the purpose, expressing unshaken confidence in God.

But all this of a man we never heard of! That's the very reason I write. I want you to hear of him, that henceforth you may value as they deserve those like him. And I am happy to believe there are many among us of the same character.

But what sort of a preacher was he? Was he really an eloquent orator? Well, I am afraid not, in the ordinary sense of the expression. The newspapers never puffed him. He never made a sensation by his coming. Crowds did not jostle each other to hear him. Literary institutions never D.D.'d him. Neither circuit nor station ever sent delegates to the Bishop at conference to secure him. Boards of stewards never thought it worth while to make arrangements as to salary with him in advance of his appointment. In fact, I never heard of his pressing his own claims to a good place. His sermons were announced beforehand neither from pulpit nor press. Truth to tell, all these signs were wanting. He was neither much praised, or flattered, or abused. He belonged to a different class. When men spoke of him, they styled him an *acceptable* preacher. "*Acceptable*," that's the very word. When he had been on a work for one year, the people wanted him again. The sinner converted under his ministry, the suffering, the sick, the sorrowing, whom he had comforted, with whom he had prayed and sympathized, longed for his return. They said truly: "Tarry with us, for we have learned by experience that the Lord hath blessed us for thy sake."



He was once on a negro mission. The man of all work—he was the *very man* for this difficult work. Here his health failed. Could you have heard, as I did, how feelingly and earnestly the simple-hearted darkies prayed the Lord to bless Brother Wells, to restore him to health, and send them their dear preacher next year again, you would have felt that there was something better than fame or flattery, and that was the portion of our acceptable preacher, a place in the hearts of his people. And this was all well bestowed; he deserved it, was worthy of it. He had them on his heart. How many have been first startled, and then won to interest and sympathy, as Wells, in the congregation in some wealthy church, lifted up his voice in earnest pleading prayer to God to remember the poor negro on the plantation, and bring him from his ignorance and darkness to the light of the blessed Gospel.

But to return. Was he eloquent? In fact, he was not even fluent. But if eloquence be the power of so expressing emotion as to excite similar emotions in others, then J. M. Wells was eloquent. In earnest, thoroughly so, honest altogether, sincere in the profound conviction that he was called of God to preach the Gospel—deeply, solemnly impressed with the truth and weighty import of his message, his heart warmed as he filled with his subject—his stammering hesitation for a word or expression left him—his words flowed free and in power, in spite of the want of compactness in logic and the absence of rhetorical exactitude in expression.

The unction was there, and this not occasionally at rare intervals, but ordinarily in his daily ministrations. Those who heard him were impressed not with the eloquence of the man, but the solemnity and reality of the truth preached. The true mark of eloquence, result, impression, fruit, followed. Believers were edified, sinners converted, good done.

In the great day when rewards are distributed, the verdict of men will be often reversed. Many with large reputation, sought after, courted, caressed by the Church, will have fewer stars in their crowns of rejoicing than our "*unknown to fame*," "*acceptable*" Methodist preacher, James M. Wells.

I have been acquainted with him for ten years, known him intimately for four; been with him in sickness and in health; in prosperity and in deep affliction; in public and in private free intercourse, such as subsists among Methodist preachers, in that full, unreserved communion of soul, outspoken and overflowing open, where hearts touch and thoughts are unveiled, and in this full knowledge, I record this my tribute to the memory and worth (in which I know many join me) of one, who, gone forth from our ranks to the better company above, leaves few purer or nobler spirits behind him.

T. J. KOGER.

*Mobile, August 5.*

[*From the St. Louis Advocate, August, 28.*]

REV. GEORGE EKIN.

"Friend after friend departs;  
Who has not lost a friend?  
There is no union here of hearts,  
That finds not here an end."

How keenly we felt the force of the truth of the above, when, on opening a Virginia paper last week, we saw an announcement of the death of the Rev. George Ekin, of the Holston Annual Conference. It was said he died suddenly at Abingdon, Va., we suppose at the house of his grandson, G. E. Neff, Esq.

Rev. George Ekin was *our friend*, and in this we mean *all* we say. Our *friend*. In 1820 he travelled on what was then called "Carter's Valley Circuit;" and our father's house was one of his regular preaching places. Then commenced our acquaintance with him. We were then a small boy, but large enough to receive instructions from him, which we have never forgotten. In 1823, while yet a boy, we were received by him to membership in the M. E. Church. Several years passed away, we were licensed to preach and admitted into the travelling connection in the same class with his only son, George Ekin Jr. The second year of our ministry was spent on a circuit of which he had charge. That year his son died, and *to some extent* we were allowed to supply his place in the father's affections. From that period to the time of our leaving that country, we enjoyed the firm friendship and confidence of that good man. He had his faults, but he had also his sterling virtues, and for these we loved and honored him. He was eccentric, but he was useful, and as a minister remarkably successful. Perhaps, under no one man's ministry, who ever labored in Eastern Tennessee and Western Virginia, were there ever as many souls truly converted to God and added to the Church, as under his. He had enemies, but he had also hosts of true and fast friends. Not highly educated nor extensively read, the secret of his success lay in his love for souls and zeal for God. He was a man of much prayer, and "mighty in the Scriptures." With him religion was a reality, and the preaching of the Gospel a work for eternity.

Born and raised in the south of Ireland, he retained many of the striking peculiarities of his nation, not the least of which was warm-heartedness.

Soon after reaching this country he entered the itinerancy, and except when physically disabled he faithfully attended to the duties and performed the work of a Methodist travelling preacher until the day of his death. A more punctual, devoted, and faithful man we have rarely ever known, or one who more heartily believed or was more sincerely attached to Methodist doctrine, discipline, and usage.

Brother Ekin had been a member of the Methodist Church for more than *sixty-five* years, forty-five of which were spent as a travelling preacher.

[From the *Texas Advocate*, August 30.]

REV. HENRY FULLINGIM.

Died, on the 21st of April last, of bronchitis, the Rev. Henry Fullingim of Lamar county, Texas.

Brother Fullingim suffered much bodily affliction for nearly two years before his death. His disease appears to have originated in hard preaching and exposure. When told during the time of his illness, those were the principal causes of his sickness, he seemed not to repine, but was heard to say, that he had tried to do God's will; and now he was willing to suffer his will also.

He gave the writer a short history of his life, which he desired should be published after his death, that his friends and relations in distant countries might know something of his peregrinations through the sorrows of earth, and the final end of his mortal career.

"I was born in the State of North-Carolina, November 18th, 1788. My father remained there until I was eleven years of age—then removing to the State of Georgia, settled in the Cherokee Nation, where I received a limited education. In 1812, I was called out against the Indians where, amidst the volleys of guns, and groans of the wounded, I learned something of the rude art of war. I married in 1816, and on the 17th of September, 1817, made a profession of religion and joined the M. E. Church, under whose watchful care I have been ever since. I have never been of much advantage to the Church—but the Church has been of much advantage to me. I served as class-leader for several years, then as licensed exhorter, a few years. I moved to Benton county, Alabama, where I received license to preach, and at the end of my term of probation, was ordained deacon by Bishop Paine. Emigrated to Texas in 1850, and settled in Lamar county, remained in the local ranks two years; was then recommended by the Paris Quarterly Meeting Conference to East-Texas Conference: where I was admitted; and received an appointment to the Boston Circuit—at the close of the year, was ordained elder by Bishop Paine, and reappointed to the Boston Circuit—at the close of my second year, I was elected a member of Conference, and appointed to the Sulphur Fork Mission, during which year I saw great displays of God's wonder-working power in the salvation of souls. I finished my work—went to Tyler Conference, and being worn out from excess of labor and exposure, received a superannuate relation in which I still remain."

Brother Fullingim is no more among us—he has exchanged the ills and disappointments of earth for a home in heaven; his Bible and hymn-book for a crown in that better world the Christian's more genial clime. Although Brother Fullingim passed through a series of almost sixty-eight years, he by no means out-lived his reputation; he was one of those plain, positive, and uncompromising Christians, and those who knew him longest, were best calculated to appreciate his moral worth. Notwithstanding his education was limited, he was a man of excellent sense, and of brilliant thought; but more than this, he seemed to be strictly pious, and spiritually devoted to the work of the ministry. Religion was his theme, and Christ the object and glory of his faith and practice.

Doubtless the itinerant brethren of East-Texas Conference feel a deep solicitude for the Church, which has lost an ornament; and the family of our brother who have lost a devoted husband and an affectionate father and are left to mourn their irreparable loss. May the Lord bless both the itinerant and domestic charges of our brother—make them seals to his ministry, and stars to his crown in the glory world!

WILLIAM H. NEWLAND.

*Paris, Texas, July 4th, 1856.*

[From the *Memphis Advocate*, Sept. 25.]

REV. C. W. ROZELL.

It is with a sad heart that we announce to the readers of the *Advocate* the death of Rev. C. W. Rozell, of the Memphis Conference. He breathed his last on the 28th of August, at his father-in-law's, Col. John B. Fants, near Holly Springs, Miss. He was born in Henderson county, Tenn., 11th October, 1820. He was early dedicated to the Lord in holy baptism, for which he blessed and thanked his mother upon his dying-bed. In 1838, while a student of Lagrange College, he was most powerfully converted to God, while as an humble penitent he was receiving instruction from Bishop Paine. He has often been heard to say that he would as soon doubt his own existence as his conversion at that time. After his first marriage he moved to Tallahatchie county, Miss.; in 1840 he was called upon to give up his wife and two interesting children. Feeling that he was called to the work of the ministry, he made application to the Church, and in 1846 he was licensed to preach by Brother T. L. Boswell. He removed in 1847 to Coahoma county, Miss., where he labored very efficiently as a local preacher. In the fall of 1850, he was united in marriage to Ann E. Fant. In the fall of 1854 he was admitted on trial into the Memphis Conference, and was appointed to the Byhalia circuit, now a part of the Holly Springs circuit, where he labored with great acceptability and usefulness. In this field of labor he won to himself many warm friends. At our last Conference he was appointed by Bishop Kavanaugh to the Friar's Point circuit, where he has labored during the present conference year. A few weeks ago he left home with his family, to visit his parents and friends. On his way up the river he fell sick, and came to his father's, near this city, (who is since dead,) where he remained some two weeks, during which time we enjoyed the pleasure of visiting him. We found him in a happy frame of mind, ready, waiting his Master's will. Being somewhat improved, and hoping a change would be advantageous, he was taken to his father-in-law's, in Marshall county, Miss. But soon after his removal he began to grow worse, and it was ascertained that he must die. He requested that his mother should be sent for, as he wanted her present to see him die. The only regret he seemed to have was to part with his affectionate wife and dear little children. After commending his wife and children to God, he ardently wished and sincerely prayed that his little son, Wilbur, might become a preacher of the Gospel, and asked his friends to raise him in the fear of God. Some two days before he died, his sister (Mrs. Botts) and brother, (Col. Y. P. Rozell,) came to see him; he expressed himself as glad to see them. He said he "never before had such exalted views of heaven and divine things; if God spared his life he would feel better prepared to do his duty as a preacher than ever before." He often exclaimed: "What a blessed *calling* was that of a minister of the Gospel." Then with Christian-like submission he said: "I am confident if I live it will be for the best—if I die it will be for the best; whether I live or die it will be for the best." The morning before he died, as the decisive hour drew near, he exclaimed: "I am a dead man! Dead! did I say? I

shall never die, but shall live in immortal bliss." When the shades of death closed in upon him, the last words he was heard to utter were: "Most gone—happy, happy, happy!" Thus died a faithful itinerant, at his post of duty, covered with honor, with the shout of triumph upon his lips. It may be truly said of Brother Rozell, that he not only lived well and worked well, but he died well. He was much beloved by all who knew him. He was a useful man, a good preacher, a kind neighbor, a lenient master, an indulgent parent, and an affectionate companion. In the death of Brother Rozell, the community has lost one of its most valuable citizens, the Church one of its most liberal supporters, and the Conference one of her most promising and useful members. He leaves behind him a beloved wife and four little children. We tender to them our heartfelt sympathy. J. T. C. COLLINS.

*Memphis, Sept. 22, 1856.*

[*From the S. C. Advocate.*]

### REV. J. M. KELLY AND REV. U. KEENER.

We learn from the *Herald of Truth*, of the death of two members of the Holston Conference. The Rev. John Mead Kelly, P. E. of Rogersville District, Holston Conference, died the 2d September, at his home, in Tazewell, Tennessee. He was born October 31st, 1802, and in 1817 he embraced religion, and joined the Church. In September, 1827, he was licensed to preach, and had been a traveling preacher twenty-five years or more. His district was large and rugged: he did a great deal of hard riding, and his heart was much in the work. He preached with acceptability, zeal, and success; frequently were his congregations bathed in tears, or carried away with a tide of religious feelings. He attended to his work faithfully up to the close of the third quarter. The day on which his last meeting for the third quarter commenced, he was taken sick. At first the case did not seem to be a dangerous one, and hopes were entertained of his recovery until within a few days of his death. During his sickness, owing to the nature of the disease and influence of medicine, he talked but little; but, during all his weary days and nights of suffering, he murmured not, that we know of, nor did his faith falter or love grow cold. He retained his reason all the while; and, to the last, knew all his friends—knew what he was about, where he was going, was ready prepared and waiting. A short time before crossing the flood, he calmly bade adieu to all his family, white and colored, speaking an appropriate word to each, so far as he was able, and leaving with them the blessing of a dying servant of God. Thus John M. Kelly, so long and favorably known among us, passed away. He was an able and popular minister of the "New Testament;" he had won for himself a high position in the affections and confidence of his brethren, and there was in him so much of the sweet-toned Christian gentleman, so much kindness, so much open-hearted friendship, that he shared largely in the good will of all classes. His family, community, and the Church generally, are bereaved; earth is poorer, and less attractive than before; but heaven is richer and more desirable.

REV. ULRICH KEENER was born in East-Tennessec, August 11th, 1801; embraced religion, and joined the M. E. Church, as is believed, in his twentieth year, served the Church as a class-leader one year, and was licensed to preach Feb. 19th, 1825. He preached one year as a local preacher, and then joined the Holston Conference. For five years he travelled and preached faithfully and successfully. For some fifteen years he remained local, preaching a good deal, and struggling hard to raise and educate his family. He was not satisfied in a local sphere, nor did his temporal matters prosper. Hence in 1845 or 1846, he was readmitted into the Conference. Six or seven years ago he was appointed to the Echota Indian Mission, to preach to and teach the Cherokees. Here he seemed perfectly at home, and did good service as long as he was able to work. Many Indians were brought to Christ through his preaching and teaching, and now he is enshrined in the hearts of hundreds of Cherokees, never to be forgotten by them. For some three years past he labored under a wasting disease of the lungs. The disease was so slow in its progress, that his death was not expected, till the Sabbath evening before he died on Thursday, though he was fully prepared to meet it. He told the family often to indulge no fears with regard to his future welfare—that he was going to heaven. He said to all with whom he conversed, that his joys were not so ecstatic as many seemed to have, but that "*all was well*"—that he could look on his grave with as much composure as he did upon his bed—that death had no terrors for him. He only requested his family not to grieve for him; but to meet him in heaven. He also desired his brethren in the ministry to know how he died, be faithful, and meet him in heaven, and on the 21st August he calmly fell asleep in Jesus, and now rests from his labors and sufferings.

#### REV. E. C. THORNTON.

GREENUPSBERG, KY., Oct. 28, 1856.

DEAR BROTHER LEE: Our beloved and gifted brother, the Rev. E. C. Thornton, is no more. It is with a sad and heavy heart that I make the announcement of this most melancholy and painful event. The particulars have not as yet reached me. I learn, however, that while on a visit to his aged father in the State of Iowa, or on his return trip from there, by some means or other he was thrown under the wheels of the cars while in motion, by which his limbs were dreadfully crushed and mangled. An attempt at amputation, or the effects of his injuries, or both united, proved fatal. Oh! what a horrible death! How inscrutable the ways of Providence! He occupied the first rank in our Conference. In the prime of life, a man of great energy and zeal, he had just disposed of what little earthly possessions he had, and was about to embark, by a sort of re-dedication of himself to God, more fully in the work of the ministry. The first of our little band that has fallen, we mourn over him with a grief of unutterable intensity. This sad news will carry sorrow to many hearts throughout our bounds. He was warmly esteemed and affectionately admired wherever he was known. Truly a brilliant light is quenched, and a faithful watchman on our walls has fallen. A widow and seven children are bequeathed

to the sympathies of the Church. God of the widow and orphan, bless and provide for them. In haste,  
Yours in grief and sadness,

S. FIELD.

CATTLETSBURG, KY., Oct. 26, 1856.

BROTHER LEE: I inclose you an extract from a Wisconsin paper, containing a notice of the death of our beloved brother, Ezra C. Thornton. Yesterday when a steamboat arrived, I went to the landing and expected to meet him buoyant with life and health, and happy in the embraces of the children from whom he had been absent only fifteen days. But God had said his work was done, and had taken him to himself. Death hath made his first call on the Western Virginia Conference, South, and "though an angel's arm can't snatch us from the grave," thank God, "legions of angels can't confine us there." My wife and myself have just visited the afflicted widow and her *seven helpless children*—the youngest a very feeble babe in the arms. Owing to numerous detentions on the route, the body of Brother T. was compelled to be interred before Sister T. reached Edgerton.

In this mysterious dispensation of Providence, the Conference and the Church at large have sustained an irreparable loss. May God help us to remember the widow and the orphan in their trial and destitution.

Your brother in Christ,

JOSEPH FOSTER.

[From the Janesville Free Press.]

"JANESVILLE, WIS., Oct. 18, 1856.

"Yesterday morning we noticed a serious railroad accident occurring at Fulton depot, on Wednesday evening. Since then we have heard full particulars in regard to it. The name of the injured man is E. Thornton, from Kentucky, presiding elder of a Methodist Conference of that State, who was going to Madison to visit some relatives, and in attempting to get on the cars after they had started, both legs slipped on the rail, and was horribly mutilated. Medical assistance was immediately called in and every effort made to get up sufficient reaction necessary for amputation, but with little avail until the afternoon of next day, when a slight reaction occurring, Dr. Palmer of this city, assisted by Drs. Head and Slocum, of Edgerton, at the urgent request of the sufferer and a large number of sympathizing friends, and being satisfied that it was the last resort, amputated the limb, but he survived the operation but a short time. He exhibited much courage and self-possession, and retained his senses amid all his suffering to the last moment. No blame is attached to those in charge of the train, and every one connected with the road manifested much sympathy, and were untiring in their efforts to make him comfortable while he survived. His funeral will be attended to-day at one o'clock P.M., at Edgerton, under charge of the Masonic fraternity, (it being his request,) of which order he was an active member. He leaves a wife and seven children to mourn his untimely fate, who are now in Indiana, but expected to be present to pay the last tribute of respect and love to the affectionate husband and kind father, who has thus been suddenly called from earth to that brighter and happier realm beyond the skies."



[From the *South Carolina Advocate*, Nov. 13.]

#### DEATH OF REV. ROBERT W. SPENCE.

A biographical notice of this member of the Alabama Conference, in the *N. O. Advocate*, informs us that he died at the residence of his mother in Kemper Co., Miss., on the 27th of September. He was born in Abbeville District, S. C., in 1824. His parents were Presbyterians, and he early joined that Church. In 1849 he and others of his family joined the M. E. Church, and he soon joined the Alabama Conference. Early this year, being in the Marion station, (Miss.,) his health wholly failed him, and he went home to die—hemorrhage of the lungs being his disease. The Rev. J. W. Ellis says: "The Sabbath before the last he spent upon earth, I was with him in the afternoon and during the night, and had a most free and full expression from him in a lengthy conversation in regard to his religious state and his prospects beyond the grave. A more satisfactory and profitable interview I never have enjoyed, nor do I ever expect to enjoy with a friend in this world. His religious comforts were strong, his faith unwavering. He quoted this passage: 'These light afflictions work for me a far more eternal and exceeding weight of glory.' His utterance became choked with emotions of joy before he finished the sentence, and with his sepulchral voice he shouted: 'Glory to God.'"

[From the *New-Orleans Advocate*, Nov. 15.]

#### DEATH OF JAMES M. ELAM.

We are pained, and have a sense of bereavement at learning the death of this excellent man. He died of heart disease at his residence in Baton Rouge, the 8th instant. Long has he been a pillar of the Methodist Church. Most of the ministers who have there preached, found homes under his hospitable roof, and all of them a friend in his generous heart. His ability was the only limit of his charity. The *Baton Rouge Advocate* says:

ANOTHER OLD CITIZEN GONE.—Death is again in our midst, and has laid his rude hand upon one of our oldest and most venerated citizens. James M. Elam, Esq., from an affection of the heart, died this morning, in this city, after a painful illness of two weeks. He was widely known in this State as a prominent politician, of the strictest and most decided character, but at home was more esteemed for his open-hearted acts of kindness, and his visitations and ministrations to the sick during many a long and afflicting yellow fever epidemic. He was a conscientious and an honest politician, an able member of the bar, and a good man. He had long been a member of the Methodist Church, and died a Christian, and will be mourned by our citizens after his dust shall have mingled with its kindred earth. Peace to his venerable ashes!



## CHAPTER XII.

## PERSONAL NOTICES OF THE LIVING.

## REV. DR. DOUB.

THIS able and excellent man, a member of the North-Carolina Conference, seems to be stirring the wrath of the *Biblical Recorder*, a Baptist paper of North-Carolina. Dr. Doub has taken up some of the recent publications indorsed by North-Carolina Baptists, and is exposing their fallacy, and is turning their own weapons upon themselves in a manner that does not exactly suit the taste of the accusers of the Methodists. Well, when men who live in glass houses begin to throw stones, they should not complain if they get their own "lights knocked out."—*Nashville Advocate*, Jan. 17.

## BISHOP KAVANAUGH.

Our churches are much gratified and blessed at this time by a visitation of Bishop Kavanaugh. His services in the pulpit have been freely rendered. On Sabbath and on Thursday night he preached—on the latter occasion ordaining a deacon. He leaves in a few days for Californir, *viâ* Panama. Mrs. K. accompanies him.—*New-Orleans Advocate*, Jan. 19.

## BISHOP PIERCE IN NEWARK.

The *Commercial Advertiser* of Monday, 25th Feb., says: "Yesterday the Broad-Street Methodist Episcopal Church, in Newark, N. J., was opened for public worship, and dedicated by the Rev. Bishop Simpson, of Pittsburgh. The services were impressive, and the sermon worthy of the well-known divine who officiated; the amount collected and subscribed at this service, we are informed, was about \$4000. At three o'clock there was a second service, and the Rev. Bishop Pierce of Ga. preached. It was a sermon which those present will not soon forget. His subject was, 'Faith, hope, charity,' and well and eloquently did the reverend gentleman illustrate and enforce his several topics. Immediately after the eloquent divine had concluded, a collection and subscriptions were taken up, which added about \$2000 to the amount received in the morning. The building was crowded to its utmost capacity. Every spot, both above and below, wherever standing room could be obtained, was occupied; but, although the crowd was great, and many were inconveniently pressed, the most unbroken attention prevailed throughout. One pleasant feature of the afternoon exercises was, that ten persons subscribed each \$100, to constitute Bishop Pierce a 'life member of the church.' A third ser-

mon was to be preached at seven o'clock in evening, by the Rev. Bishop James, of this city. We have spoken more fully of the afternoon service, as it was the only one attended by the writer."—*S. C. Advocate*, March 7

[From the *North-Carolina Advocate*, March 8.]

#### DR. DEEMS.

Dr. C. F. Deems has been invited by a number of the citizens of Petersburg, Va., to deliver a lecture in that place, on the 11th inst., and the next evening, the 12th, a magnificent service of plate will be presented to him by citizens of Petersburg, as an evidence of their estimation of his eminent worth.

The same paper, April 3, has the following :

"*Presentation*.—An elegant set of plate, costing \$600, was presented to Rev. C. F. Deems, D.D., on the 12th March, 'by citizens of Petersburg, Va., men and women, old and young, as an evidence of their appreciation of his virtuous life and exalted worth, and especially as a memento of their admiration of his moral courage, his powers of speech, his Christian spirit,' etc. Such, in part, is the inscription upon the splendid present."

#### REV. MR. MILBURN.

This gentleman is delivering a course of lectures in Charleston, being sketches of the early history and settlement of the Mississippi Valley. More specifically the subjects are: 1. Romance—Religion—Ambition—Greed—The Explorers of the Great Valley. 2. The French in Illinois—The Idyl of American History. 3. The Red Man and the War of the Pontiac. 4. The Cabin Homes of the Wilderness during the American Revolution. 5. Manna in the Wilderness, or the Old Preachers and their Preaching. 6. The Western Mind and its Manifestations, Eloquence, and Humor. After completing the course here he proposes to visit Augusta, where we hope he will find an appreciative audience. The lectures were delivered in Savannah, and the *News* thus speaks of the fifth lecture:

"The lecturer sketched the progress of religion in the Mississippi Valley, giving a glowing description of the first camp-meeting in the country, which was held at Cane Ridge, Ky. He related many characteristic anecdotes of the early preachers, who were almost all men of powerful frame, and possessing wonderful powers of endurance. They were men 'mighty in the Scriptures and the Hymn-book,' the only works they studied. Mr. M. devoted considerable time to a delineation of the life and character of Francis Asbury, a man whose zeal and activity has done more for the advancement of Methodism in this country than any other cause. He travelled through the length and breadth of the land—from Maine to Louisiana, from Boston to the farthest Western settlements—preaching, visiting the conferences, instructing and cheering the preachers. Unwearied and devoted, with his whole soul in the work, he accomplished more than any of whom we have any knowledge. The picture of the itinerant preacher was

well drawn and illustrated with anecdotes, some ludicrous, some pathetic—all going to show his capacity of adapting himself to the habits and manners of the people among whom his lot might be cast, and his desire to be ‘instant in season and out of season’ in his endeavors to fulfill his mission.”

### BISHOP EARLY IN CHARLESTON.

The good Bishop, ever punctual to his engagements, spent two or three days of last week in Charleston, on his way to some of the missions between this point and Savannah. He will spend two weeks, including three Sabbaths, in this work, and take Savannah and Macon in his route to the meeting of the Bishops in Nashville. He presided on Friday in the regular prayer-meeting of the M. E. pastors of Charleston, in the *Advocate* office, and ordained to deacon's orders one local preacher. The occasion was marked by a pleasant interest, and left a good impression upon the preachers present. The Bishop is eminently at home as a leader in devotional exercises.—*S. C. Adv.*, April 3.

### DR. DOGGETT.

The *Richmond C. Advocate* quotes the following from the Petersburg *Express*: “This talented minister of the Gospel delivered a very eloquent and highly interesting lecture, to a full audience, at Library Hall, last night. His subject rested upon ‘Moral Excellence,’ with a discourse upon the errors and follies of life, in which he gave a divergent though happy sweep at ‘Woman's Rights,’ the fashionable flummeries, etc.; high stations and distinctions of office, wealth, the *sacra fumes auri*, knowledge, were all discussed with marked ability.”

### BISHOP ANDREW AT WORK.

A writer in the *N. O. Christian Advocate* says: We were all more than satisfied with the appointment of Brother O. R. Blue as our pastor. He labored with us a few weeks, much to our edification, and a call came from Talladega to go and serve as agent for our educational interests in that section. The Church here, judging the case to be an urgent one, gave its consent, though not until Bishop Andrew had signified his willingness to occupy the pulpit in Brother Blue's absence. It is now more than a month since he left, and in the mean time the venerable Bishop has been setting an example to his younger brethren in the ministry that is worthy of all imitation. He not only feeds the flock on Sunday and Sunday night, but he cares for it all the week. He attends and leads the prayer-meetings and class-meetings, and by his presence and wise counsels upon these occasions not only keeps alive, but increases the zeal of the Church. His Sabbath ministrations, taking the form of a series of sermons upon the various relations of life, are exceedingly interesting and instructive. On the whole, I think that “pure and undefiled religion” never stood firmly at so high a point in the church at Summerfield as now.

## THE BISHOPS.

Rev. H. N. McTyeire writes to the *New-Orleans Advocate* from Nashville, during the Annual Meeting of the Missionary Board:

Bishop Kavanaugh is absent, doing missionary service on the Pacific.

Bishop Soulé is failing fast. Sunken features and the tremulous, giving away signs of age, show themselves. Yet he is present and participating. I have heard that he is writing an answer to Dr. Elliott's book, called "History of the Great Secession." He and Dr. Elliott are, perhaps, the only persons that ever read that voluminous story through. Bishop Soulé may feel called upon, on account of the official character of that book, (its authors would not challenge his attention,) to supply a refutation of its falsehoods, which are many. He told us in social converse yesterday, that his *fifty-seventh* year in the itinerant ministry was completed on the fifth of last January. For over thirty years he has been Bishop; and in all that time never missed one of his Conferences, and on three occasions only arrived too late to open it. This example is not the least valuable of his excellent life.

Mrs. Soulé is in very feeble health, and Bishop S. spends every night at his country home, about six miles from the city.

Bishop Andrew has renewed his youth. For these years I have not known him more vigorous in mind and body.

Bishop Pierce is a little fatigued by excessive travel and labor. But his buoyant spirit and well-knit frame require but a few days for recuperation. Demands for his special services are pouring in from every quarter. I hear some from the Crescent City, which I have not yet broken to him, waiting to see how far ahead he is engaged. If not further than next year, I shall put in.

Bishop Paine is in fine health. Most of his time at command is spent on the forthcoming Life of McKendree—a treasure in store for the Church.

Bishop Early took, on his way here, a trip down among the rice plantations of South-Carolina and Georgia, visiting the negro missions. As usual, on my arrival, Saturday, he had been on the ground two days in advance of me—and I was among the first here!

## REV. DR. HUSTON AT THE OHIO WESLEYAN UNIVERSITY.

Mr. H. A. M. Henderson, writing to the *Nashville Advocate* of June 26, furnishes the following: "On Tuesday evening, Rev. L. D. Huston, D.D., addressed the Athenian Society, on the subject of '*Satisfaction*.' The Doctor's pleasing address and beauty of thought are too well known in the South to require any eulogium from my pen. Suffice it to say that the address was *feeling*, the sentiment went deep down into the heart. \* \* In a word, the speech was *entirely* successful, and though delivered *extempore*, challenges the most acute criticism, while it justly won the proud admiration of the audience. The 'Sons of Minerva' looked upon their honorary representative with pride, and treasured up his admonitions as jewels to flash in each ray of light from heaven which may fall in the halls of their souls."

The *Western Christian Advocate* thus notices the address:

"On Tuesday evening, the 10th, an address was delivered by Rev. Dr. Huston, editor of the *Home Circle*, Nashville, Tennessee, before the Athenian Society on the subject of 'Satisfaction.' The address was delivered without manuscript, in the Doctor's usual style of preaching, and was well received by an intelligent and appreciative audience. It was, indeed, out of the usual run of such performances on such occasions, but was more grateful on this account. A very large number of the audience we several times observed in tears."

[*From the Nashville Advocate, June 26.*]

#### BISHOP KAVANAUGH.

It is known to our readers that Bishop Kavanaugh is now in California, where he expects to remain till November next. The *California Christian Advocate*, published by the Northern Methodists in the city of San Francisco, thus speaks of him:

"Bishop Kavanaugh, of the M. E. Church, South, who has been spending some months on this coast, passed the last Sabbath in this city. He has now spent two Sabbaths in San Francisco; and in each instance has occupied the pulpits of the M. E. churches. His discourses have been marked by purity of sentiment, felicity of expression, beauty and force of illustration, and a most refreshing unction. His claim to the apostolical succession is valid, and his labors among us have heightened our estimate of 'Christianity in earnest,' as a divinely instituted agency for the saving of men. He is doing the work of an evangelist in the State; everywhere diffusing the savor of a kindly, Christian influence, tending to the harmony and consequent efficiency of Methodism in the land. He gave a lecture on Tuesday evening last, in the Congregational church, for the benefit of the German M. E. church, in course of erection under the direction of the missionary, Rev. A. Kellner. The subject—Spiritual Christianity—was presented in a manner suited to impress the audience with just views of the real genius of the Gospel—its essential spirituality, as distinguished from any and every form of ritualism—views of Christianity but too little understood, and when professed but too slightly appreciated—views which, nevertheless, ought to obtain and prevail everywhere."

#### REV. A. R. ERWIN.

The Nashville University, at its late commencement, conferred the degree of D.D. on our good friend, Rev. A. R. Erwin, of the Tennessee Conference—an honor justly merited by this worthy minister of Christ.

[*From the S. C. Advocate, June 27.*]

#### BISHOP PIERCE IN WASHINGTON CITY.

We learn from the *National Intelligencer* that Bishop Pierce preached morning and night in the Methodist Church, South, in Washington,

D. C., 15th June—in the morning from Jno. 1 : 14, and at night from 1 Tim. 1 : 8. The reporter says : It is not our purpose to attempt, in the brief space allotted us, to give even an outline of the two discourses delivered by this able divine. We doubt not that he fully sustained the high reputation so generally awarded to him for biblical learning and pulpit oratory. That, like Timothy, he has from a child been a student of the Scriptures must be evident to all who heard him speak and saw the readiness (without the aid of notes) with which he brought the sacred text to his aid at every step, as he proceeded in the discussion of those topics which it is the most difficult to unfold clearly to the human understanding, such as the mysterious trinity of the Godhead, the vicarious sacrifice of Christ, justification by faith alone, and the necessity of a renewal of the heart by the Holy Spirit. The two discourses were only parts of the same subject. Although delivered from different texts, they were predicated on the same first principles—the competency of Christ to make an atonement, and (for the redemption of man) the necessity for it in order that the law might be fulfilled by Christ and kept by regenerate man. The whole together might be regarded as a clear and forcible exposition of the system of theology as taught by the orthodox in distinction from Socinianism, and especially by the whole Methodist family. But one prominent object of the entire day's effort was to raise by donations such a sum of money as would be necessary to relieve this small society not only from a debt on the original purchase of their church edifice, but to complete their design of enlargement and improvement inside and out, making a new pulpit, new, convenient, and cushioned seats, adding many more to the former number. They have given a very pleasant finish by new gas-light fixtures, fresco painting and other ornamental works which furnish convenient seats in a room presenting an air of neatness and good taste which it will be difficult to surpass. Although the subscription fell far short of the sum proposed to be raised, yet the amount actually donated was decidedly liberal, extending to about \$1500. Southern members of Congress gave (as if they were determined that there should be a Methodist Church, South, as far north as Washington) from ten to fifty dollars each. The church membership worshipping here is small, but they have a faithful pastor in Rev. Dr. Doggett, and on this occasion the crowded house presented rather an imposing accession—with one of the most able and eloquent divines in the country in the pulpit, and an appreciating audience, embracing persons of a high order of intelligence, as well as those high in office, from our Chief Magistrate and many members of the National Legislature, even to the single-minded inquirer after truth.

[*From the Richmond Advocate, July 10.*]

REV. F. E. PITTS.

The Centenary and Trinity congregations in this city were edified by the ministerial services of this eminent minister, on Sunday last. He delivered a discourse on Prophecy at the first-named church, in the morning, greatly to the pleasure and profit of the congregation. The discourse in the afternoon, on John 3 : 16, was refreshingly spiritual and edifying. He is to lecture at Centenary to-night (Monday) in con-

tinuation of the subject discussed on Sunday morning. The impressions produced by his sermons, will always insure him a welcome in Richmond.

[*From the Nashville Advocate.*]

REV. DR. PARSONS.

We learn from the papers that Dr. Parsons, of St. Louis, made an eloquent address at the late commencement at McKendree College, Ill. The pleasant interchanges that occasionally occur between the North and the South always produce a good effect.

[*From the N. C. Advocate.*]

REV. DR. DEEMS AT HAMPDEN SIDNEY, VA.

MY DEAR BROTHER HEFLIN: AS we were at the recent Commencement of Hampden Sidney College, and had the pleasure of hearing the address of Rev. Dr. Deems, to the Philanthropic Society, we have concluded to send you a brief notice of it. The subject of his address was, "The comparative merits of Pantheism and Christianity, as the basis on which to build a manly character;" a subject in the selection of which, the speaker manifested as much good judgment and taste, as he did intellectual ability in the discussion of it. We can conceive of no subject better suited to such an occasion, and the times. It was peculiarly appropriate to the *times*, because in this age, there is an evident tendency, both in this country and in Europe, to abandon a pure Christianity, and substitute the seductive but fatal errors of Pantheism. The subject was appropriate to the *occasion* for two reasons; first, because it afforded Dr. Deems an opportunity of exhibiting to the many distinguished divines and metaphysicians who were present, how thoroughly he had studied and mastered this abstruse and dangerous doctrine of Pantheism, which has perplexed and bewildered the intellects, even of a Carlyle and Kant, the profoundest thinkers of their age. It was admirably suited to the *occasion* for a second reason, namely, because it was delivered before a literary society of educated young men; and there is no religious error into which reading young men are more probable to fall, than into the attractive and fascinating one of Pantheism. It has never been our pleasure to listen to a more elegantly chaste and powerfully convincing orator. The speaker first discussed Pantheism, stating all the arguments in its favor in their most forcible light, and then singly and satisfactorily refuted them all, showing that in the doctrine of Pantheism no answers could be found for the questions, "Whence came man?" "Whither is he going?" "What was the object of man's creation?" He then discussed Christianity, pointing out the harmonious beauties of the system, showing that without it no explanation could be given to the external world, and without it the cravings of the immortal soul could never be satisfied. It was the most clear and conclusive exposition we ever heard. \* \* The audience sat in profound silence, and listened with the deepest interest and attention through the whole speech, though they had been just before addressed in a speech of some

length by a very distinguished gentleman from Richmond. The learned President and all the other members of the Faculty of the College were delighted with the oration and the man. \* \* \* We heard one of the most intelligent and talented students of the College say that he had been reading Carlyle, Kant, and Paine, and that he believed them until he heard Dr. Decms' address; that that address refuted them all, and that his hearing it was the most fortunate event of his life.

\* \* \* \* \*

#### REV. G. W. D. HARRIS.

The Andrew College, Trenton, Tenn., at the late Commencement, conferred the honorary degree of D.D. upon the Rev. G. W. D. Harris, of the Memphis Conference.

[*From the Richmond Advocate, July 31.*]

#### REV. JOHN E. EDWARDS.

Rev. J. E. Edwards reached this city according to promise in one of his letters from France, on the 24th inst. He is looking very well; and has been greatly improved in health by his European visit. His flock and friends welcome him with glad hearts. One of the largest congregations we have seen in the church, since the Conference of 1850, greeted him at Centenary on Sunday morning.

[*From the N. O. Advocate, August 2.*]

#### REV. DR. LONGSTREET.

Dr. Longstreet has sent in his resignation as President of the University of Mississippi, and although strongly importuned and petitioned by the trustees and scholars to withdraw the same, he peremptorily refuses to do so.

[*From the Nashville Advocate, Aug. 7.*]

#### REV. DR. GREEN.

We said last week that our brother, Dr. Green, had been over to the old North State to deliver a sermon. He seems to have produced quite an excitement. The Greensboro' *Times* speaks in glowing terms of the Doctor and his discourse.

"Early Wednesday morning a large accession of visitors came pouring in from every direction. All seemed eager to hear the Valedictory Sermon to the Graduating Class, by Rev. A. L. P. Green, D.D., of Nashville, Tenn. His text was selected from the second Psalm: "Why should the heathen rage?" etc. His object was to warn against the practical infidelity of infidel cliques, and would-be fashionables. Dr. Green is a large and fine representative of the Western country, first commencing his ministerial career at the age of seventeen, in what was



then 'the Western wilderness.' His personal appearance is extremely imposing, and of itself throws the spirit of reverence over the congregation. He remarked in the first of the discourse that he had no written sermon especially prepared for the occasion; that his discourses were always extempore. And where such ideas, illustrations, and eloquent flow of words are at instant command, we see no necessity for a manuscript. Dr. Green's manner of speaking and flow of words are so easy that his only appearance of labor is to hold back the sublimity of his ideas. Though extremely warm, the audience listened with unceasing interest for near two hours."

#### REV. J. E. COBB.

This gentleman, late editor of the *Memphis Christian Advocate*, and member of the Arkansas Conference, has been transferred to the St. Louis Conference, and stationed at Lexington. We congratulate him on his escape from the tripod to the pastorate. The *St. Louis Christian Advocate* says:

It will be remembered that at the last session of the St. Louis Conference, Lexington station was left to be supplied. A letter just received from Rev. James E. Cobb, of the Arkansas Conference, late editor of the *Memphis Christian Advocate*, announces that he has been regularly transferred to this Conference, and appointed to the charge of that station, and will, Providence permitting, be at his post at no very distant day.

We take this opportunity to congratulate the people of Lexington on the prospect of having their pulpit supplied by one who has proven himself to be a sound Methodist, and an indefatigable laborer, and we congratulate ourself and the other members of the Conference on this accession to our ranks.

Brother Cobb is a good man, and has proven himself to be an able writer; one who knows and loves the Methodist doctrine and Discipline.

We bespeak for him and his little family "a brother's hand and a brother's welcome" among the good people of Lexington, and also among the members of the Conference and preachers, and people generally.

[From the *South-Carolina Advocate*, Dec. 11.]

#### REV. DR. CROSS AND MR. MOOD.

OUTWARD-BOUND.—The Rev. Dr. Cross, with a part of his family, left this city, Saturday last, by steamer Nashville, for New-York, whence he takes passage to Europe. The Rev. F. A. Mood will leave in a day or two, by ship direct to Liverpool. These brethren will carry with them the best wishes of their numerous friends in this community and elsewhere. The S. C. Conference at its late session, passed the following: "Whereas this Conference has learned that our esteemed brethren Dr. Joseph Cross and Rev. F. A. Mood expect to visit Europe during the ensuing year, therefore, *Resolved*, That while we are loth to see these brethren leave the field of active service—though it be but for a time—we will pray the Father of Mercies to bless them abundantly in all their

journeyings whether by sea or land, and to restore them to us full of strength and zeal for the great work in which we are all engaged."

[*From the New-Orleans Advocate, Dec. 22.*]

#### BISHOP KAVANAUGH.

Bishop Kavanaugh and his wife arrived on Saturday morning, the 13th inst. The Bishop will remain in the city and vicinity until the meeting of the Louisiana Conference, which convenes at Waterproof, Parish of Tensas, February 4. His presence amongst us is exceedingly gratifying, and his services in the churches will be appreciated and gratefully acknowledged. We are warranted in promising additional contributions of California "items."

#### SKETCH OF BISHOP EARLY.

[The editor has been at some loss where to insert the following sketch from the pen of the Rev. R. A. Young. Perhaps this is its most nearly appropriate place.]

He is a native of Virginia, born about the year 1785, of Baptist parents. At an early age, perhaps in 1707, he joined the Virginia Conference, and became an itinerant. From all I can learn, he has filled the office of Secretary to an annual conference oftener, has travelled and preached in the capacity of presiding elder of a district a greater number of years, and has sat in General Conference as a delegate more frequently, than any man now living. At the General Conference which met in Petersburg, Virginia, in 1846, he was elected General Book Agent; and at the General Conference in St. Louis, in 1850, he was re-elected. Several General Conferences had given him a respectable vote for the Episcopal office, but he was not elected until May, 1854. This was done by the General Conference which assembled in Columbus, Georgia.

Bishop Early is a traveller. He has the experience and health, and determination to go right on. He can find out more about the routes, and lose fewer connections, than any man you will meet in a summer's day. The writer of this sketch lacks several years of being half as old as the subject of it; but he would dislike very much to be compelled "to make time" with Bishop Early for more than a month. Shortly after that, the papers, he fears, would have to chronicle—"another man fallen"—not in "the field," but in the road.

Bishop Early is a revivalist. Bear witness the fruits of his morning prayer-meetings in the Conference room, and the glorious results of his pulpit labors, wherever they are bestowed. The daily morning prayer-meetings at our annual sessions, and the manner of conducting them, originated with him, and I am glad to learn they are becoming somewhat general. As they are good in themselves, as their results are very good, and as they originated with a good man, may they continue as long as there is a sinner unconvicted, a penitent unconverted, or a preacher unsanctified. And if any of our superintendents in the great future (we have none such now) should not know how to conduct a

prayer-meeting, "and call mourners," as Gough said to the Oxford students, "they may consider themselves dismissed."

Bishop Early is a preacher. He has prepared his sermons with considerable care, and preserved the sketches in elegantly-bound manuscript volumes. He generally has a volume of these notes with him in the pulpit. Sometimes he lays it before him on the Bible—sometimes leaves it on the pulpit sofa—and sometimes he does not even take it out of his pocket. I have listened to him in Nashville, in St. Louis, in Lexington, and in the country, and I never heard him preach, but once, when a decided impression was not made, and an instantaneous effect produced. There is considerable uniformity in his sermons. The first half contains much instruction in theological science, or Christian duty, the conclusion nearly always to the heart. His discourses are short, and do not ignore the anecdote.

Preaching to the negroes in Lexington, Missouri, one very warm afternoon, with the house crammed to the last stool, and about six children fretting and crying at once, to the great disturbance of the orthodox and devotional, said he: "Never mind, friends. Let the children cry. It will strengthen their lungs. I say, this is what strengthens their lungs. Then, their mothers can not leave them at home—nobody to leave them with. And you would not have a mother lose a sermon just to accommodate you. If those mothers were to take those children out now, they would lose the sermon—lose the sermon, I say, to please you." The Bishop talked on about five minutes. By this time the little weepers increased in number rapidly, and their lungs began to give evidence of great strength. He paused a moment, then remarked very gravely: "There might be occasions when a noisy child should be taken out. Such occasions as the present, for example—funeral occasions, sacramental occasions." He was preaching a funeral sermon, which was to be followed by the sacrament. The mothers and children adjourned, without motion, and quiet was restored.

Bishop Early is a chairman. "What a splendid judge was spoiled when he took the pulpit!" was more than once on the lips of the lawyers of Springfield, Missouri, last fall. He knows what is in the Discipline, having helped to put it there. He knows what the General Conferences have said, and decided, without reference to "Proceedings:" was present, and helped them to say, and decide, and make up their "Proceedings." The rules which ordinarily govern deliberative bodies are as familiar to him as forty years' practice can make them. Then he has the nerve, the eye, the cheek, and the voice, "to put business through."

## CHAPTER XIII.

## MISCELLANEOUS.

[From the *Nashville Advocate*.]

## SOUTHERN METHODISM.

UNDER this head the New-York *Christian Advocate* gives or copies some statistics, showing the strength and prosperity of the Methodist Episcopal Church, South. It says:

"Southern Methodism has now six Bishops—the Rev. Messrs. Soulé, Andrew, Paine, Pierce, Early, and Kavanaugh. Two have died since its organization—Drs. Capers and Bascom. They have to attend twenty-two Annual Conferences, besides the Pacific, embracing an immense region, from Virginia to Texas, and the Indian Territory. Some of these bodies are very large. In South-Carolina there are over forty-five thousand colored members; in Georgia more than twenty-two thousand; Alabama, nearly twenty thousand, etc. Whole number of travelling preachers, one thousand nine hundred and forty-two; superannuated, one hundred and fifty; and local, four thousand three hundred and fifty-nine; white members, four hundred and twenty-eight thousand five hundred and eleven; colored, one hundred and sixty-four thousand five hundred and eighty-four; Indians, three thousand seven hundred and fifty-seven; total, six hundred and three thousand three hundred and three. The increase last year was over twenty-three thousand.

"The Southern Methodist Church now numbers more than three hundred missions—domestic and foreign—two hundred and seventy missionaries, seventy thousand mission members, with twenty-five thousand pupils in the mission-schools. There are missions among the people of color; the German population at the South; the Indian tribes; in China, and California, (now the Pacific Conference.) The Society has been in existence since 1845, and from sixty-eight thousand dollars, its annual receipts have reached nearly one hundred and seventy thousand dollars."

The editor then proceeds to notice the Southern Publishing House and our periodical press, all in commendable terms. He makes one sad mistake, however. He says: "When the Southern Church separated its connection with the Northern, its agents received seventy thousand dollars in cash from the latter, with seventeen thousand dollars from the Chartered Fund." Not exactly. This separation took place in 1844, but not until 1853 or 1854, did the South receive any portion of the funds. The South had to institute a suit before those having possession of the property would hand over what the Conference of 1844 agreed upon as the basis of the settlement. Had it been otherwise; had the North divided as they agreed to do, it would have saved to the

South many thousands of dollars, and would have enabled them nine years sooner to have installed their publishing operations.

The editor proceeds to mark the difference between the North and the South. He says:

"The capital difference between this great Southern section of Methodism and the greater Northern one, arises from the subject of slavery; the former has obliterated from its discipline the testimony of our fathers on this 'great evil,' and seems to have gone over to the extreme ultraism of Southern politicians on the subject, admitting it into the ministry, and even the episcopacy, as well as casting away every restraint upon it among the laity. If we mistake not the tone of its organs, it is beginning even to recognize the scriptural and abstract right of slavery. On this account, as also on account of the manner in which it conducted its secession from the M. E. Church, it has been refused recognition by both Northern and transatlantic Methodism. It has, we believe, no formal relations with any other branch of the denomination throughout the world."

This is a most extraordinary paragraph, and filled us with surprise, till we saw in a note that the editor was absent. Surely Mr. Stevens could hardly betray so much malice as is exhibited in so short a space; or did he prepare the paragraph before he left the city? There is a difference, we admit, between the Southern and Northern Church, on the subject of slavery; but it does not consist in points specified in the *Christian Advocate*.

The Northern Church, in a majority of her ministers, or at least of her representatives in the General Conference, is abolition; and yet the Discipline of the Church does not prohibit slaveholders from entering into the communion of the Church. There is no rule in the book by which a member can be excluded for holding slaves; indeed, there are many slaveholders now in the Northern Church, including class-leaders, stewards, local preachers, and ordained ministers, to say nothing of those travelling preachers who are indirectly involved in the practice of holding slaves; and yet the Church is declared to be an anti-slavery Church, and abolitionists are seeking to introduce a rule to exclude all slaveholders. The Southern Church, in her General Rules, retains the item against buying and selling men, women, and children, with an intention to enslave them; but this, Dr. Bond said, and others say, who know the history of the "Rules," was introduced in view of the African slave-trade. The Southern Church on the subject of slavery takes scriptural ground, and is consistent with the word of God, and with herself. A more inconsistent, contradictory organization can not be found in the United States on the subject of slavery than the Northern Methodist Episcopal Church. Abolition to the core, and yet wheedling the South into the belief that it is not abolition. Many of the Church, North, condemn slavery as "the sum of all villainies," and yet by some of her chief ministers establishes the fact that it existed in the Apostolic Church; is not condemned by the word of God, and advocates the retention of slaveholders in their communion. That a rule will be introduced, prohibiting the admission of slaveholders into the Church, we hardly question; but as yet, the law tolerates slavery, and it is more than the Northern General Conference as yet has dared to do, to insert a rule, and administer it, excluding the owners of slaves. We affirm

that there are at this day hundreds of slaveholders in the Northern Methodist Church—including ordained ministers—slaveholders who buy and sell slaves at pleasure.

And still the Southern Church is not recognized as a branch of the great Methodist family! Why? Because it is identified with slavery.

Such double-dealing is too bad for a Christian country, and we regard it as no great calamity that such should not extend official-fraternal relations. The South occupies the true Wesleyan ground. Mr. Wesley never made non-slaveholding a test of membership in his societies. Nor did the British Wesleyan Church, when she had the West-India slaves and their masters in her communion. The South occupies the only true and scriptural ground. They interfere not with the civil institutions of the country, but preach Christ to servant and master, and bring both alike to God.

The South not recognized! She has brought to God, according to the above statistics, and holds now in Church communion, and exercises pastoral care over *one hundred and sixty-four thousand five hundred and eighty-four colored people*, besides the multiplied thousands who have died in the faith, and have gone to heaven. Yet she is not *recognized!* By whom? By a Church holding in her own communion slaveholders and slaveholding ordained ministers; and yet a majority of her representatives declare slaveholders unfit for church-membership. Let Mr. Stevens rid his Church of its inconsistencies, and then come and seek to be recognized by the South, the only genuine Wesleyans in the land, and the South will consider the legitimacy of its claims.

#### "SOUTHERN METHODISM IN ENGLAND."

Under this caption, the *Christian Advocate and Journal* quotes the following sentences from one of the letters of the Rev. John E. Edwards:

"An English correspondent of the *Richmond Christian Advocate* says: 'It may not be out of place just here to say, that the Methodist Episcopal Church, South, in the United States, is scarcely recognized by the Wesleyan Methodists of this country. Personally, I have received the most polite and courteous attentions from the ministers to whom I had letters of introduction; but I have not been invited to preach in any of their chapels. Our Church is regarded, to say the least, as a pro-slavery Church, and the Methodists of this country will not tolerate any such body as a part of the Christian family.'"

The fact that English Methodists repudiate, or refuse to recognize Southern Methodism, whatever the reasons for referring to it by our New-York contemporary, need not surprise, and does not grieve any one in the South, that we are aware of. The facts of the case, in our judgment, are more humiliating to others than to the repudiated. Let us see.

1. English Methodists did recognize Southern Methodism as genuine Christianity from the beginning of our history down to 1844. We furnish them and the world with the same proofs of Christian character now, that we did then. If we were then considered worthy of recognition and association it is for them to show cause for non-fraternization now.

2. If the refusal of Christian recognition is because of our relations to slavery, it is for them to show why they fellowship Northern Methodism which, if not to the same extent, is, as to the fact, as certainly connected with slavery as we of the South are.

3. If the refusal assumes the ground that the M. E. Church, South, is *pro-slavery*, the assumption is just one of those errors into which people three thousand miles away, may be led by the false reports of evil and misguided men, who, having injured, hate and misrepresent their near neighbors and former brethren.

4. If the repudiation of Southern Methodism is because Northern Methodism proclaims itself to be anti-slavery, it would be well for English Methodism to inquire into the congruity of its proclamation, and the fact of its holding on to slaveholding in the Church, and also, into the Christian consistency of its present relations to slavery, and its pretension of freedom from the great evil.

5. But English and Northern Methodism can settle these points among themselves, although it is not to be expected that any especial pains at correction will be taken by either of the two parties, who sustain the relations of deceiver and deceived towards each other; the more especially when one party is so distant as to be wholly dependent upon the other; and the other is too madly blind, or too stupefied by prejudice to be either willing or competent to "speak the words of truth and soberness."

6. But the English Methodists do not recognize us. Well. Let them look to that. Enough for us that God does! His sun shines on us still, though English Methodism frowns; His rains fall and give us fruitful seasons, and we grow cotton—and cotton is king in England! Our churches are growing, our ministers zealous and successful; the bud, the blossom, and the fruit appear in our Zion: "The Lord of hosts is with us; the God of Jacob is our refuge." Let Northern Methodism scowl and scoff; the Lord does not follow their counsels—and we trust to live a while longer, to help the poor slaves on their way to Immanuel's land.—*Richmond Christian Advocate*.

[From the *New-Orleans Advocate*.]

#### A CONFERENCE FACULTY.

An Improvement—Examining Committees—The Plan at Fault—Theological Seminary Proposed—On Wheels—Faculty Ditto—A Valuable Diploma.

The minutes of the last Louisiana Conference contain an item new and noteworthy, under the old caption, "Committees of Examination." We hesitate not to pronounce it an improvement.

The construction of committees to examine junior members of Conference of the first, second, third, and fourth years, is frequently, and not unjustly, found fault with. Now and then the announcement fails wholly—is overlooked; or certain committee-men do not know what they have been appointed to, whether to examine the class of first, second, third, or fourth year, or whether appointed at all. The name

was heard as the Bishop read it out, for something. There is a vague impression. The certainty and thoroughness of the examinations on the course of study through which candidates are required to pass, is lessened, and the "course" becomes, so far, a dead letter.

Again : The committees are generally reconstructed every year. Candidates may know more about the text-book than members of committee. The latter, to say the best that can be said, are rusty. They are not experts at conducting an examination—lack of practice or familiarity with the text, or both. This drudgery over, they may not be appointed on that or any other committee for years; and therefore they do not set about remedying their deficiencies.

The results of such examinations—loose, shambling, indecisive—often do injustice to the candidate, and always make an impression on him unfavorable to earnestness in the educational requirements of Conference.

We have heard of persons being put on committees, of acknowledged unfitness, but for the reason that *they* might become acquainted with the course of study. This is jesting with the whole matter, and prostrates it. It is worth inquiring, how they got into full Conference standing and the highest orders, without learning the studies prescribed. But now they are in, some less expensive plan for teaching them would be as well.

Standing committees are preferable to uncertain and varying ones, and this coming up to the work unprepared.

Is not the method under consideration better?—to classify the course of study by affinities of subjects, and not by years? The minutes before us show :

1. "Committee on English Literature."

This committee is expected to be a fixture, if the Bishop will accept the recommendation of Conference. It examines the class of the first year on Grammar, Elocution, and Essay; the class of the second year on continuation of same and General History; the class of the third year on Rhetoric and Sermon; the class of the fourth year on Logic and Sermon. Their task is concluded. On these subjects they draw up report.

2. "Committee on Doctrinal and Controversial Theology."

Takes class of first year through first volume of Wesley's Sermons, Fletcher's Appeal, and Watson's Conversations.

Class of second year through second volume of Wesley's Sermons, etc., etc.

3. "Committee on Ecclesiastical History and Church Government."

This committee has to do more or less with each of the four classes. To it is assigned Discipline, Church History, Controversial and Polemic Divinity generally.

It is evident that this is subdivision of labor with all its benefits. As in a college, one of the faculty does not devote himself to Freshmen, another to Sophomores; but one is a Professor of English Literature, another of Mathematics—and these branches they pursue through every grade and class: so here is a *Conference Faculty*.

Among other benefits of this apportionment would be suggestion as to the text-books most suitable, under each department, to make it well furnished and well arranged. Books are in the stereotyped catalogue



that might be superseded by their betters, and will be, when analysis is directed to it. The line of defense is here incomplete, while there it is overdone and out of proportion to what is needed.

When these committees become well known and ripe in their office, by practice and exclusive study—no more an annual sham, a mere *nominis umbra*, candidates, knowing that examinations are not to be a hit and miss, a skip-and-jump business, will prepare for them. The educating function of the itinerancy will then assume dignity and importance. One or two days before the meeting of Conference seriously devoted to examining and preparing reports, the ground ploughed, cross-ploughed, and harrowed, would do away with the hurried and superficial style now too prevalent.

It is no more doubted a man may learn while preaching as well as preach while learning. Now suppose the course of study, well attended to, as it is; or, what is better, overhauled and amended. Suppose this "Conference Faculty" well up to the work; and with the prestige which learning and professional fidelity would soon give them. What have we? A Theological Seminary on wheels! Faculty and pupil on horse-back! Libraries in saddle-bags!

Make up a faculty of six or eight such men as any of our conferences could furnish, subject them to the responsibilities and demands of their position; let the system be fairly worked, and the diploma of this faculty would be at a premium. The preacher who, while in the regular work, had studied the "course," and received a diploma with the signature of this faculty, and the concurring vote of the Conference, would stand at palpable and acknowledged advantage before the cloistered student of Andover, or Princeton, or Alexandria, whose technical sheep-skin was illuminated more pretentiously. The Conference diploma would be a better technical guarantee of having learned what a preacher ought to know, and of fitness for the duties of the pastor's and evangelist's office.

#### "PERHAPS THE CAROLINAS."

Some months ago, a letter-writer from Tennessee to the *New-Orleans Advocate*, speaking of a project in Tennessee to aid young preachers in prosecuting their studies, uses the following language: "Other Conferences, Virginia, Alabama, etc., and *perhaps the Carolinas*, have within them societies seeking through educational institutions in existence, \* \* \* the same end proposed in the Tennessee Conference."

Now, the historical fact is, that the very first society regularly formed for the aid of preachers preparing themselves by study for the itinerancy, was formed in the *North-Carolina Conference*. "Virginia, Alabama, etc.," followed. If there be any honor in this thing, it belongs to our Conference.—*North-Carolina Advocate*.

[From the *Southern Christian Advocate*.]

#### METHODIST HISTORICAL SOCIETY.

In compliance with a previous call a large number of the members of the S. C. Conference convened on Friday afternoon, 21st November,

1856, in the Court-House of Yorkville, S. C., for the purpose of organizing a *Methodist Historical Society* in connection with the S. C. Annual Conference. W. A. Gamewell was called to the Chair; and Paul A. M. Williams requested to act as Secretary. The Secretary then read to the meeting "The Constitution and Circular of the Methodist Historical Society of the Baltimore Annual Conference;" when on motion a committee of *five*, consisting of Paul A. M. Williams, A. M. Chreitzburg, F. A. Mood, A. G. Stacy, and W. T. Caston, were appointed to draft a constitution and nominate officers. After consultation, the committee reported the following constitution and nominations, which were submitted, and unanimously adopted.

### CONSTITUTION.

ARTICLE I. This Association shall be denominated, The Historical Society of the South-Carolina Annual Conference of the M. E. Church, South.

ARTICLE II. The object of the Society shall be to collect and preserve information in connection with the rise and progress of Methodism within the bounds of the South-Carolina Annual Conference and elsewhere; likewise objects of curiosity and interest, in the form of manuscripts, books, pamphlets, medals, portraits, autographs, etc., etc., and any thing else that may shed light upon this interesting subject.

ARTICLE III. The property of the Association shall be deposited at Wofford College, and each article numbered and labelled legibly with the name of the Association, the name of the donor, and date at which it was presented; the number, etc., to correspond with a like entry upon a register kept for that purpose.

ARTICLE IV. All the property of the Association shall be open to the inspection of members of the Society and others, under such restrictions and regulations as may be adopted by the Board of Curators, and in no case shall any article of any kind be removed from the Museum or Depository; which depository shall contain, under the same restrictions and regulations for the benefit of the members, a Library as rapidly formed as circumstances may admit.

ARTICLE V. The interests of the Society shall be under the supervision of a President, three Vice-Presidents, a Treasurer, a Corresponding and a Recording Secretary, with three Curators and a Board of nine Managers; the said officers to be elected annually and continue in office until their successors be appointed.

ARTICLE VI. The Officers and Managers shall meet annually at the seat of the Conference session. Five shall constitute a quorum for the transaction of business; the Curators being ex-officio members of the Board.

The Society shall meet annually during the Conference session for the purpose of hearing a lecture, of electing officers, and attending to any other necessary business. The times and places of meeting of the Board and Society shall be made known by the President of the Association.

ARTICLE VII. An Initiation Fee of *fifty cents* and an annual contribution of *fifty cents* shall constitute a member for one year; a contribution

of ten dollars at one time a life member; and donations of value shall constitute the donor an honorary member.

ARTICLE VIII. The Board of Managers shall have charge of the interests of the Society, and the Curators during the intervals of the meeting of said Board. The remaining officers shall perform the duties usually appertaining to such officers.

ARTICLE IX. This constitution may be altered or amended at any annual meeting of the Society by a vote of two thirds of the members present: *provided*, such alteration has been previously approved by the Board of Managers.

The following persons were then elected to compose the Board until the next regular election:

W. A. Gamewell, President; Wm. M. Wightman, 1st Vice-President; Whitefoord Smith, 2d V. P.; Nicholas Talley, 3d V. P.; Paul A. M. Williams, Secretary; A. G. Stacy, Recording Secretary; Thomas Raysor, Treasurer.

CURATORS.—Robert Bryce, Columbia, S. C.; W. T. Caston, Camden, S. C.; S. Bobo, Spartanburg, S. C.

MANAGERS.—Robert J. Boyd, James Stacy, Wm. Martin, Joseph Cross, Samuel Leard, Wm. A. McSwain, Abel M. Chreitzberg, F. A. Mood, S. B. Jones.

Rev. Whitefoord Smith, D.D., was appointed to deliver the first Annual Lecture before the Society.

## OMISSION.

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*From p. 189, at bottom, the following Tables of Contents are omitted:*

*July.*—1. Gibbon's "Decline and Fall." 2. Nicodemus Frishlin. 3. The Religious Movement under Tiberius, referred to by Seneca. 4. The Successful Merchant. 5. Names and Surnames. 6. The Christ of History. 7. The Tomb of Cyrus. 8. Brief Reviews. 9. Biblical, Literary, and Religious Miscellanies.

*October.*—1. The Papuous-Negritos. 2. Prof. Sassnett's "Views of Female Education" reviewed. 3. The Atonement—its Vicariousness. 4. Paul, the Twelfth Apostle. 5. California—Past, Present, and Future. 6. A Cursory Review of Prof. Sassnett's Theory of Female Education. 7. Thoughts on the Internal Structure of the Earth, and the Natural Causes by which the Deluge was produced. 8. The Book of Judith. 9. Brief Reviews. 10. Biblical, Literary, and Religious Miscellanies. 11. Removal of the Review to Nashville, Tenn.





R.B.





